

# Zion's Herald.

Volume LXXII.

Boston, Wednesday, June 6, 1894.

Number 23.

## Zion's Herald.

CHARLES PARKHURST, Editor.  
ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.

Price, \$3.50 per year, including postage.

36 Bromfield Street, Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

[Entered as second-class mail matter.]

### "HE MAKETH THE DUMB TO SPEAK."

Katharine Lente Stevenson.

Lord, give me words!

Thy thoughts move in my being's deepest deep  
As 'neath old ocean's calm or storm-tossed main,  
The tide swells, though the billows wake or sleep;  
I feel Thy pulsings in each swift heart-beat;  
I breathe Thee in each breath of joy or pain;  
But, oh! to speak Thee forth were bliss complete!

Lord, give me words!

Heaven's songs echo, ecstatic, on my ear;  
The anthem-swell before the great white throne  
In moments rare, with my soul's soul, I hear;  
I catch the song the morning stars glad sing;  
The sphere's deep music through each radiant zone;  
Could I such symphonies to earth but bring!

Lord, give me words!

I grope, blind, in Thy being's deep abyss;  
Thou who art Light, through my dense darkness shine  
One ray of palpable, white, burning bliss!  
Give me one song which shall such echoes wake  
In other hearts as have been waked in mine!  
One strain of perfect concord let me make!

Lord, give me words!

I'm dumb; I have no might to speak Thy thoughts;  
My lips have felt no thrill of angel's touch  
With burning coal from Life's great altar brought;  
Dumb, voiceless, inarticulate, I grope  
About the gates of speech. O Christ, Thou plighted such!  
Thou once didst touch sealed lips; grant me, too, hope,

And give me words!

Chicago, Ill.

## The Outlook.

The United States Supreme Court has overruled Judge Gresham's decision which denied to the Interstate Commerce Commission authority to compel the attendance and testimony of witnesses. It has also affirmed the right of individual States to establish freight rates on railroads crossing their territory. These two decisions, with a third by the Circuit Court of Appeals of the Fifth district affirming the integrity of the "long and short haul clause" of the Interstate act, will make this important law again operative by clothing the Commission with necessary powers.

With less than \$35,000 the National Red Cross Society, under the prudent management of Miss Clara Barton, has cared for 30,000 victims of the terrible hurricane which swept over the coast of South Carolina in August last, working a devastation which left the sufferers utterly stripped of homes and crops, desolate, and ready to perish. They have been rescued from want, sustained, and tided over, so that they will be able now to manage without much help. The Red Cross badge has gathered a new significance from this latest success in applied Christianity.

The court at Palermo has pronounced a severe sentence upon Joseph de Felice-Giuffrida, the Socialist leader in the Italian Chamber of Deputies, for complicity in the Sicilian riots. He is to be imprisoned for eighteen years, to forfeit his mandate as deputy, and to be disqualified for any public office. Two of his friends were sentenced for twelve years, and others for shorter terms. His

anarchist sympathizers showed their resentment by exploding two bombs in Rome—one in front of the Department of Justice, and the other in front of that of War. Such demonstrations will have no effect upon Premier Crispi, who not only crushed the dangerous rebellion in Sicily, but has now unrelentingly brought its fomenters to justice.

The crisis in Serbia is pro-Austrian, and yet the people are pro-Russian. In Bulgaria, on the other hand, the people are anti-Russian, and yet the Stambuloff ministry which agreed with them has been forced to resign and a pro-Russian cabinet has been appointed in its place. In both these States, or principalities, therefore, the government and the people are mutually opposed.

The earth's girth has never been accurately measured. Computations differ. The Coast and Geodetic Survey, however, will soon be able to solve the problem. While engaged in their system of triangulation across the continent, they have made measurements along the 39th parallel by which, when reductions shall be made to sea level, the precise length of an arc on the earth's surface extending about 3,000 miles from the Atlantic to the Pacific will be measured. With this line, and the difference of longitude between its terminal points, the computers will be able to determine the circumference of the earth so that the error will not exceed, say, 100 feet.

That was a right royal welcome which the prohibitionists from many lands, gathered in international conference at their camp on Staten Island, gave to Gen. Neal Dow on Sunday—"the man of God-given vision to see a people's need." The address to him not only reviewed his early and continued devotion to the good cause, but commended the State from which he came as "not having one distillery or brewery in all its borders, nor an open saloon in the greater part of its domain; and with so little use for intoxicants that the name of Maine has disappeared from the list of internal revenue districts." The venerable leader made a telling point in reply when he said: "A remedy for consumption that will cure 99 cases in 100 cannot be called a failure. An entire generation has grown up among three-quarters of our people and has not seen a grog-shop nor a drunken man."

### The Dupuy Cabinet.

The readiness with which French cabinets go to pieces is proverbial. This is the fourteenth organized since 1835. Its peculiarity is the number of new men who compose it. Heretofore reorganization has largely characterized the successive ministries; the one hundred and forty portfolios of the preceding ministries since 1835 have been held by only fifty persons. M. Dupuy, however, has gone to the Chamber for most of his associates, and has selected men who have thus far attained to no political prominence. He has also promoted under-officers of government to heads of departments. The ministers of War and of Agriculture are the only hold-overs from the Casimir-Perier administration. It is predicted that the new ministry may hold together for the average term of six or eight months, in which case it will continue in power until after the elections. Its policy, like that of the ministry which it succeeds, will be Moderate Republican; it will antagonize Socialism in its revolutionary schemes, but will concede that mild form of it which demands pensions for the aged; it will conciliate the Vatican as far as possible; it will introduce fiscal reforms; it will oppose England—all this, if it lasts long enough.

### The Greeley Monument in New York.

It was over twenty years ago, just after his death, that the project of erecting a monument to the memory of Horace Greeley took shape. It became popular at once, and subscriptions were numerous. The panic of 1873 quenched for a time ardor in

this as in many other directions. Six years later there was a revival of interest in the scheme, but it did not last long. Three years ago the printers agreed to erect a statue to Greeley's honor. The old committee joined with them, and on Memorial Day, in the triangular plot at Thirty-third Street and Broadway, which the municipal authorities have appropriately named Greeley Square, the monument was unveiled. On a granite pedestal sixteen feet high a bronze statue of the great editor seated in a chair is placed. It is of heroic size. The attitude is meditative. The right hand holds a newspaper, the left a pair of spectacles apparently just removed from the eyes. Congressman Cummings was the principal speaker at the unveiling, and his portrayal of the career and characteristics of the "quaint personality" of the *Tribune's* editor, his weaknesses and eccentricities as well as his sterling virtues and abilities, was all that could be desired. "None filled the eyes of the nation more completely and persistently than he," he said; "none excited more sympathetic interest, and none met a fate more sad. For thirty years his broad-brimmed hat and white overcoat were as familiar objects in America as were the cocked hat and brown surtout of Napoleon in Europe." The debt to the memory of one of New York's greatest citizens has been tardy in the payment, but it is permanently and worthily paid at last.

### Our New Attitude towards Hawaii.

By a unanimous vote the Senate adopted last week a resolution, reported from the committee on Foreign Relations, declaring for future non-interference on the part of this government or any other in the political affairs and domestic policy of Hawaii. This settles the question raised by the Administration as to the obligation to restore Queen Liliuokalani to her throne on the assumption that she had been illegally deposed from the same by the aid of our diplomatic and naval representatives. The Senate is the treaty-making branch of Congress. Its assertion settles the policy of this country towards Hawaii. The resolution expressly states that it of right belongs wholly to the people of those islands to establish and maintain their own form of government and internal polity; that the United States ought not in any way to interfere therewith; and that any intervention in the political affairs of those islands by any other country would be regarded as an act unfriendly to the United States. This new and decided attitude will greatly encourage President Dole and his advisers in their efforts to create a stable government. The election of delegates to the constitutional convention passed off quietly. The supporters of the Provisional government will have a fair working majority. Admiral Walker has conducted the surveys for a naval coaling station on Pearl River. The establishment of this station will pave the way for a closer relation whenever both countries are ready for it.

### Yielding to the Inevitable.

One of the most virile of the Polynesian races is that of the Maoris in New Zealand. They were cannibals when Captain Cook visited them a hundred years ago. After the English obtained a foothold in the islands the fiercer tribes withdrew to a district around which they drew a sacred boundary line, which it was death for a white man to cross. For thirty years King Country, as the district was called, in the north island was a *terra ignota* to the English. Meantime many of the Maoris had mingled with their conquerors, adopted their dress and habits of life, and had taken up various industrial employments. They became docile converts to Christianity. Eleven years ago an adventurous Englishman, disregarding the prohibition of the Maori king, entered the forbidden district, and made a journey of six hundred miles within its precincts, collecting much curious information, and returned without suffer-

ing harm. Later the chiefs permitted the government to survey a route for a railroad through their country. And within a few months the Maori king has made overtures looking to the entire submission of the natives to English rule. As the white men in New Zealand now number 700,000, and are remarkably progressive in their ideas, the 50,000 surviving Maoris will probably ere long be amalgamated with the new lords of the soil, and become extinct as a nation.

### The Y. M. C. A. Jubilee.

Fifty years ago on the 6th of June a dry-goods clerk in London—George Williams by name—feeling the need of associated study of the Bible in order to withstand the evil influences of city life, formed a society for the purpose among the eighty clerks of the establishment. It succeeded. It broadened its plan. It was introduced into other establishments. The years have passed, and that humble beginning has become a mighty agency for good in every civilized land. There are now over five thousand of these Associations of young men. Here in this country the property owned by them is worth over \$15,000,000. As early as 1855 the first of the international conferences was held in Paris. Since then the delegates have assembled triennially at Geneva, London, Elberfeld, Hamburg, Berlin and Stockholm—one delegate for each group of five Associations—and this year of jubilee they gather (some two thousand of them) in London. The devout clerk who inaugurated this wonderful movement has become the head of the house where he served his apprenticeship. He is the president of the English National Y. M. C. A. Council. And his sovereign, in appreciation of his personal worth and work, has recently conferred upon him the honor of knighthood. The program of meetings at this jubilee gathering is an interesting and helpful one.

### The Hungarian Crisis.

Dr. Wekerle has resigned the premiership. He had reason to expect that the Emperor would create a sufficient number of new magnates to insure the passage of the Civil Marriage bill through the upper house of Parliament; but the Pope had meantime been corresponding with the Emperor, and the latter met his premier's request with a proposition to postpone action until autumn. Wekerle felt chagrined and discredited, and forthwith threw up office. The Ban of Croatia, Count Hedervary, is now trying to form a cabinet. He lacks his predecessor's ability, and though he voted for the bill he does not believe in pressing the disagreement between the two houses to the point of open hostility. Thus far the church and the aristocratic party are in the ascendant; but sooner or later the people will have their way, or there will be disruption. The anti-Austrian feeling in Hungary is becoming intense.

### An Anti-Conservative League.

A league has been formed in New York city and vicinity of Presbyterian ministers and laymen who represent liberal ideas in that communion, and who have associated themselves both for their own defence and also because they are convinced that the conservatives gained their ends in the General Assembly by a secret organization. The league has prepared a declaration and constitution, and will issue circulars this week to those whom they have reason to believe will sympathize with the movement. They do not propose any schism; they simply plan to form a liberal party within the church pledged to credal revision, amendments to the Book of Discipline, the untrammelled but reverent study of the Scriptures, Christian unity, new methods of work, and "the reversal of the burdensome and unjust ecclesiastical action recently taken by courts of the Presbyterian Church." This reaction against conservatism, if it becomes aggressive, will greatly disturb the peace of the Presbyterian fold.



## Our Contributors.

### WOMAN'S PLACE IN THE METHODIST EPISCOPAL CHURCH.

Abel Stevens, LL. D.

#### I.

THE question of woman's rightful place in the Methodist Episcopal Church is just now in suspense, but it will inevitably come up again, and we shall be prepared for it. We propose to say something on her status in Methodism; first in a general way, as seen in the

#### Earliest Periods of the Denomination;

and, secondly, in respect to some of her later and special claims. Woman has always had a conspicuous recognition in Methodism. Susanna Wesley has been called "the mother of Wesleyan Methodism;" Lady Huntingdon, "the foundress of Calvinistic Methodism;" Barbara Heck, "the foundress of American Methodism." Both the English Establishment and English Non-conformity (with the single exception of Quakerism) allowed no activity to women in either their public or social devotions. Wesley was originally a rigid High Churchman; it is one of the most noteworthy evidences of his progressive spirit that he broke away from all such traditional restrictions, and set free, in his societies, the talents and energies of women. They were as free under Methodism as under Quakerism itself. Quakerism disowned any formal ministry; it tolerated only informal discourse, or "exhortation," from either sex, in its congregations. Methodist women had the same right, and used it habitually all over the United Kingdom; and do so, in our day, all over the world.

Wesley went farther: he authorized them to hold "public services" of their own, and to address, more formally, promiscuous assemblies. It has been said that he was the "first to organize the activity of woman in Protestant Christendom." Quakerism, by renouncing the sacraments, sacred music, and the stated pastorate, and by adhering rigidly to a costume and a speech of its own, became a limited, if not a local, sect, and has probably doomed itself to gradual extinction. Its precedent of the emancipation of woman in religion had no scope, and, as an example, was ineffective. The freer and more ample precedent of Methodism has affected other evangelical churches, and, for a century, has been gradually breaking down the old restrictions on the religious activity of the sex. Wesley permitted women to speak in the prayer-meeting and the agape, or love-feast, which he derived, through the Moravians, from the primitive church; he appointed them leaders of class-meetings; and, being the first in England to introduce Robert Raikes' Sunday-school into the church, he thereby opened an indefinite field for their religious activity as teachers; a Methodist maiden having, in fact, induced Raikes to open his school, and became his first assistant teacher. But, besides these opportunities, Wesley encouraged them to address public assemblies, if not in formal sermons and from the pulpit, yet, as in the case of Mary Fletcher, from an elevated position before the altar, and in informal discourses after the example of the primitive church; for the formal, modern "sermon," with its selected text and its "firstly," "secondly" and "thirdly," was unknown in the early church down to the days of Origen. Wesley had a considerable band of female preachers of this primitive type; some of the saintliest names, associated forever with his own, adorn the catalogue, such as Mary Fletcher, Sarah Crosby and others, to whom the greater part of his printed correspondence was addressed. To Sarah Crosby he wrote: "Keep as far from what is called preaching as you can; therefore never take a text;" but he urged her to go on diligently with her public labors. Her class-meetings were sometimes crowded by nearly two hundred people. She could not possibly speak to them all individually; what, then, could she do but "exhort?" And though this was not preaching, in the modern sense, it was, in fact, the primitive, the apostolic preaching. Her journals show that, in a single year, she traveled 960 miles to hold 230 public meetings.

Mary Fletcher was one of the saintliest of that constellation of feminine saints which gathered about the infant Methodism and gave to it its blindest historic light—women whose names will endure as long as its founder's, if not because associated directly with his, yet because identified with the later early progress of the great movement—Susanna Wesley, the Countess of Hunt-

ingdon, Lady Fitz Gerald, Lady Maxwell, Lady Glenorchy, Hester Ann Rogers, Sarah Ryan, Sarah Crosby, Sarah Lawrence, Elizabeth Ritchie, Grace Murray, Ann Outler, Elizabeth (Dinah) Evans (the heroine of an immortal work of literature), the "Dairyman's Daughter" (the heroine of an immortal tract), and so many names connected with early American Methodism, as Barbara Heck, Mary White, Prudence Gough, Ellenor Dorsey, Mary Willmer, Jane Trimble, Catherine Livingston Garrettsen, Sophronia Farrington, Ann Wilkinson, Phoebe Palmer, Mary W. Mason, and numerous others, which are as "ointment poured forth" around our altars. Mary Fletcher's example is the more interesting to us as it gives us most directly Wesley's opinion of such cases. Before her marriage to his celebrated and best beloved friend, Fletcher of Madeley, she was distinguished for her good works, not only as a teacher, but as a preacher both in her academy at Cross Hall and in adjacent villages. At Madeley she became still more active. Her husband opened several places of worship in his parish, and built small chapels for the rustic population of the neighboring hamlets. She made a sort of Methodist "circuit" of these congregations, and kept them alive with her frequent ministrations, for her husband was a sufferer from pulmonary consumption and had to limit his own labors. She corresponded with Wesley respecting the unusual character of her services. He remembered the example of his mother, who had held similar meetings at the Epworth rectory, and had thereby filled the parish church when the preaching of its rector had failed to do so. "I think the case rests here," he replied, "in your having an extraordinary call; so, I am persuaded, has every one of our lay preachers; otherwise I could not countenance his preaching at all. It is plain to me that the whole work of God termed Methodism is an extraordinary dispensation of His providence; therefore I do not wonder if several things occur therein which do not fall under ordinary rules of discipline. St. Paul's ordinary rule was, 'I permit not a woman to speak in the congregation.' Yet in extraordinary cases he made a few exceptions; at Corinth in particular." In his "Notes" on 1 Cor. 4:34, Wesley inserts a similar qualification: "Let your women be silent in the churches"—unless they are under an extraordinary impulse of the Spirit." In other words, he believed that women might have, in special instances, the

#### Same Divine Call to Preach

that he required all his male preachers to avow before he would license them. He wrote to these women: "The difference between us and the Quakers, in this respect, is manifest. They flatly deny the rule itself, though it stands clear in the Bible. We allow the rule, only we believe it admits of some exceptions."

Such was the opinion of Wesley and of early Methodism on this subject. It is important that it should be thus distinctly stated, especially in these times when the problem of "woman's rights," in both the church and the state, has become so rife.

It would be exceedingly interesting, to Methodists at least, to know more fully what was Wesley's opinion respecting the perpetual applicability of Paul's advice. Wesley by his fine moral sense, as well as his fine logical sense, sympathized with Paul's appreciation of the relation of woman to man in the family, the church, and the state. Courageous reformer as he was, he could also appreciate Paul's statesman-like prudence in avoiding unnecessary provocation of hostility against the infant church. Paul, the greatest of apostolic theologians, was also a great statesman; and Wesley, whom Buckle, the historian of civilization, pronounced one of the greatest of ecclesiastical legislators, could well appreciate the Apostle's astute yet conscientious policy—a policy of expediency, which Buckle teaches to be the only true statesmanship—but always the expediency of the right, by which the Apostle avowedly became "all things to all men;" and saved them, if need be, even "by guile," though never by culpable guile. Paul would have his brethren face martyrdom, and died himself a martyr; but would not unnecessarily challenge the opposition of the heathen world against the struggling Christian cause. He hesitated, therefore, to attack, abruptly, the social institutions or traditional usages of the Roman Empire. He sent back a fugitive slave, and wrote one of the canonical books of the new religion on that occasion—the most tender, the sweetest book of the whole canon. His counsels to both Christian masters and

slaves are characterized by consummate wisdom. Was he, then, "pro-slavery?" Assuredly not; but he knew that to attack directly a universal social institution of the empire would provoke universally its power against the nascent church and retard if not defeat it. He also well knew that Christianity, if wisely and effectively inaugurated, would introduce a new civilization, the essential spirit of which must, sooner or later, extinguish slavery; and that he could, therefore, benefit the Christian slave better by patient prudence than by an immediate assault on the social system of the country. The commander who, surrounding with his army a hostile fort, knows that he can take it the same night with the loss of half his forces, but that by waiting till the morning it will surrender without terms and without the loss of one of his men, is an egregious blunderer—and, worse, he is a murderer—if he refuses to await his better opportunity. Christianity did, at last, extinguish slavery throughout the Roman Empire, throughout the British Empire, and throughout the American Republic, and will do so, ultimately, throughout the world. Whenever the evil has reappeared it has been only to go down again before the invincible ethics of the Gospel.

The restrictions on woman in the ancient world were consequences of the still partial development of civilization; they inhered in the social system of the times, as they do in the Oriental world of our own day. They necessitate the zenana mission work in India. They prevailed, more or less, westward—throughout Persia, throughout Assyria, and even Judea; for the Hebrew woman herself suffered under them to some extent, and down to our day has been required to sit apart from her husband and sons, in a gallery, or screened from sight, in the synagogue—an Oriental barbarism which Judaism has carried with it around the world. In ancient Egypt alone did woman enjoy anything like equality with man. In Greece, at the period when Paul wrote, women had been but partially emancipated. They enjoyed better privileges at earlier periods, as the Homeric and lyric writers indicate. But at this time the virtuous matron was practically a prisoner in the gynæceum—a part of the home assigned exclusively to the women and children. She could hardly appear, with propriety, in free social life, and not at all in public life. Accomplished courtesans, the Heteræ, were nearly the only educated women—the leaders of society, the companions of statesmen, poets, artists, and even philosophers, at the banquets and symposia of the times. The privileges which women have now, in our Christian circles and religious assemblies, would have outraged the social decorum of Greece.

Paul was too wise a leader to imperil the incipient church by any such defiance of social conventionalism. He knew that Christianity, at last triumphant, would revolutionize all such traditional conventionalism and give woman her due position in life; though he knew, equally well, that nothing is more invincible to sudden assault than this social conventionalism. While, therefore, he guarded the early church against any such premature assaults, he may have done so, as in the case of slavery, for the more certain revolution which he was sure would take place in the social order of the world by the triumph of Christianity. Meanwhile, he did recognize the well-regulated beginnings of female service in the church, and those "special," or exceptional, cases to which Wesley alludes—the prophetesses, deaconesses, and others—which are distinctly mentioned in the apostolic writings, and which initiated the Christian emancipation of women; for the office of deaconess extended co-extensively with Eastern Christendom, and was consecrated even by ordination, in the Greek Church, for generations—until the growth of monachism and the general perversion of the church again imprisoned woman, this time in ecclesiastical houses or nunneries.

Doubtless Wesley believed in Paul's restriction on the religious activity of women. Doubtless he accredited Paul's incidental logic on the subject. But doubtless he also believed in

#### Special Exceptions.

and that Paul himself believed in them. These exceptions would, however, admit of a large and ever-extending range. Wesley, as we have seen, puts them in the same category with his lay preachers, and we number these, at last, not by the thousand, but by tens of thousands—some fifteen thousand of them today in the Methodist Episcopal Church alone.

The liberty of women in the social devo-

tional meetings of Methodism prepared them, throughout America, for still more ostensible activity in great reforms which have become rife in the nation. The temperance, the antislavery, and other movements have admitted them to freedom of speech on platforms from which they could not be debarred by theological traditions; and Methodist women have been strenuous actors, and sometimes distinguished leaders, in these movements. Thus events from the origin of Methodism down to our day have been tending towards that "emancipation of woman" which one of the greatest English thinkers (J. S. Mill) has advocated as the next great stage in modern civilization; which proposes changes that startle us as revolutionary, and which the church declares itself unprepared to sanction. For this remarkable tendency, foretelling, as many think, a new era in the history of Christendom, Methodism is, indisputably, perhaps we may say chiefly, responsible. The churches must have the chief power in any such changes, and Methodism has, for good or evil, led the churches on this line.

Having thus given a general view of the question from the Methodist standpoint, I propose in another article to state more particular views and facts regarding it, which have been evolved in our own denominational progress.

Alhambra, Cal.

### GENERAL CONFERENCE

Methodist Episcopal Church, South.

Rev. S. A. Steel, D. D.

#### IV.

THE most sensational affairs of the Conference have been the appeal of Rev. D. O. Kelly, D. D., and the complaints against Bishop Hargrove growing out of his case. Dr. Kelly is one of the most distinguished ministers in Southern Methodism, and one of the most popular men in Tennessee. He is a true and earnest man, a little too broad in his ideas to suit the staid orthodoxy of some people, but with a record for high thinking and zeal in good works that has carried him easily along in the front. He was one of the bravest of the brave who wore the gray, and when the famous Forrest was made General, Kelly became Colonel of his regiment. It was the regiment of Confederate cavalry, you may remember, that did not give in to Grant's terms of "unconditional surrender" at Fort Donaldson; but, led by Forrest and Kelly, plunged into the lagoon and rode away to fight until Appomattox had settled the day forever.

Four years ago, while Dr. Kelly was pastor of the church at Gallatin, he was nominated for governor of the State on the Prohibition ticket. After careful consideration of the matter, he felt it to be his duty to accept the nomination. He did so, and threw himself actively into the campaign. This took him away from his charge. So when Conference met, Dr. Kelly's character was arrested. The Conference declared, by a vote of 116 to 25, that it did not want to try Dr. Kelly; but Bishop Hargrove ruled that when a preacher's character was arrested, he must be tried. So the Doctor went to trial, was found guilty of having left his work, and was suspended for six months. He took an appeal to the General Conference, and the General Conference has reversed the case and cleared Dr. Kelly, who somehow manages to come out on the top every time. I am informed, but cannot speak positively, for everything was secret, that the case was reversed on the ground of error in Bishop Hargrove's ruling that the chair and not the Conference must appoint the committee of trial. The Bishop in this followed uniform custom; but it is decided once for all now that the Conference must determine whether one of its members shall be tried.

The case involved a great deal of bitterness, and not content with the revision it would have in the committee on Appeals, complaints were formally preferred against the character of Bishop Hargrove. These were thoroughly investigated by the committee on Episcopacy, and found groundless. The Bishop's character was passed, as was also the character of all the other Bishops, by an overwhelming vote. So this ugly affair has terminated happily all around, and I hope we will hear no more of it forever. There never was any just ground for it. The trial of Dr. Kelly was a blunder from first to last. Down in Georgia at this very time Gen. Evans, another old Confederate chief, and a member of the North Georgia Conference, is running for Democratic governor, with every prospect of election. If he goes outside the bounds of



of men who followed close upon their steps, the North Georgia Conference to make a speech, as doubtless he has done, it will be in order to arrest his character on the technical ground that he has left his work, and try the eloquent old veteran as we did Kelly. I trust we are through with such folly.

The committee on Federation reported in favor of appointing a commission to confer with similar commissions that may be appointed by other bodies touching important common interests, and the Conference adopted their report. It does not go as far as some of us could wish, but it will be a great gain to Christianity if we can accomplish the very sensible and practical ends it has in view. It is another forward step, and a good one, toward the practical unification of Methodism in the mighty work God has given it to do. [The full report will be found on page 11. — Ed. ZION'S HERALD.]

The Conference endorsed very heartily the American University at Washington. I hope among other great ends this contemplated institution may accomplish, will be helping to bring us nearer each other by the powerful bond of mutual interest in a common enterprise.

For the first time in our history the Bishops used their veto power. This power was lodged with them in 1870 by the General Conference, held in this same city; but such has been the conservative temper of our legislation, they have had no occasion to use it. The term of this session seems to be limited by the amount of money that had been collected to defray its expenses; so there has been a good deal of haste. Some very important matters have been hurried through. One of these was the revised chapters in the Discipline on the trial of ministers. The clause in the chapter on the composition of the committee of trial allowed the members to be taken promiscuously from the Conference, so that laymen might try ministers. This was an invasion of the constitutional right of ministers to be tried by their peers. The Bishops promptly vetoed the clause. It is a fine illustration of the wisdom of our system of government, which has placed a convenient check on rash legislation in the hands of the Bishops. But for this, there is no telling how much trouble we might have had before another General Conference.

Perhaps the debate on Education was the most brilliant we have had. The main point of the battle was over our policy in regard to colored education. Some favored a separate board for this work, such as we have had; others favored putting it all under one board; and this view prevailed. The Board of Education, of which Dr. Wm. W. Smith, of Virginia, was elected secretary, will have entire control of the educational interests of our church. The discussion on all sides elicited a deep interest in Negro education. I hope a new era is dawning upon Southern Methodism, when, the long night of poverty and prejudice and passion having passed away, it will resume in earnest the noble work among the blacks it was doing before the war. The strong minds of Methodism are beginning to be stirred on this subject.

The Conference took strong ground on the subject of the Christian Sabbath, and in response to many communications from other associations, pledged the church to renewed effort to secure the observance of the Sabbath as a day of holy rest.

After a vigorous discussion, the Conference gave the Epworth League all that its friends desired, with the single exception of an editor distinct from the secretary. They feared to overburden the new department with expense. Was it that? Or did they think the young man they went outside of their own body to elect to this important position is able to do the work of two? However that may have been, they gave the League a secretary and editor in one. So we are to have a new paper at Nashville for our young people.

After a session of unusual pleasantness, brevity and hard work, the General Conference on Monday evening, May 21, a little after 5 o'clock, listened to a few wise and kindly parting words from Senior Bishop Keener, sang the hymn, "High on His everlasting throne," received the benediction, and adjourned sine die.

Nashville, Tenn.

"I know not by what methods rare,  
But this I know, God answers prayer.  
I know not when He sends the word  
That tells us fervent prayer is heard;  
I know it cometh soon or late,  
Therefore we need to pray and wait.  
I know not if the blessing sought  
Will come in just the guise I thought.  
I leave my prayers with Him alone  
Whose will is wiser than my own."

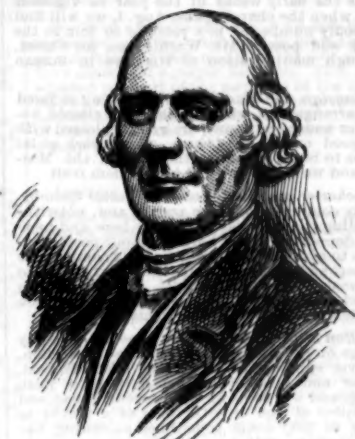
## THE MAKERS OF NEW ENGLAND METHODISM.

I.

Rev. Abraham D. Merrill.

Rev. David Sherman, D. D.

"THE makers of Methodism" were necessarily men of heroic mold. They were the leaders of the opposition, the defenders of the unpopular side, the advocates of new opinions and practices, and the pioneers in the greatest revival of the centuries. Of course, in such a work they were moving against the deepest current of the ages. Public sentiment and usage were against them. To meet and overcome the tide of opposition demanded men of more than ordinary faith and courage. To a large extent, not only the world but the church was against them; and they had none but God on whom to depend for success in their great enterprise. Like the apostles, the early itinerants went forth without scrip or purse. The questions of compensation, or of ease or social position, were not raised. On entering the Annual Conference they pledged themselves to hard



Rev. Abraham D. Merrill.

service and continuous self-denial as indispensable to the conquest of a continent.

In many respects New England was found by the Methodists the

### Hardest Field in America

to cultivate. In the West and South the soil was virgin; they had only to break ground and cast in the precious seed to insure an abundant harvest; but in New England the soil was pre-occupied by an older and firmly rooted faith, regarded by the authorities as containing all the essential elements of the Gospel. They were rich and needed nothing. The attempts of the Methodist evangelists to invade the country were regarded as impertinent and useless, or as intrusion upon the rights of others. Calvinism had pre-empted the entire field and staked it off into parishes whose lines no stranger might transcend without committing a trespass. The Five Points of Calvinism were mistaken for the Gospel of the grace of God, and adherence to the theological standards of Puritanism was too often regarded as affording assurance of eternal salvation. The Puritan Gospel was too largely outside. The Reformation was a break in the husk, a contention about forms and politics. The Puritan emphasized the creed — a mere external matter with which the heart had little to do. To the worthy men of Massachusetts and Connecticut, experience, of which we make so much now, was in many instances as strange as was the new birth to Nicodemus.

The Methodist preacher entered the land with a new evangel, then little appreciated by even good people, because outside the range of their accustomed thought and life. If he cared little for the amenities of the ritual, he cared less for the creeds of New England. Indeed, he ordinarily began by blazing away at Calvinism, as the gravest obstacle in the way of experimental religion. So far from regarding that form of faith as the Gospel, he characterized it as a contrivance of the devil to keep men out of the kingdom of heaven. In the place of a dry creed, the Methodist preacher came with an open Bible, with whose Arminian texts, offering a free and full salvation, he was usually quite familiar. Repentance toward God and faith in the Lord Jesus Christ, resulting in the renewal of the heart and life, was the burden of the message he felt bound to deliver to the people. He was regarded as a nuisance to be abated, and branded as a heretic and fanatic. To meet the constant opposition, contempt and scorn of the respectable people of the land required no ordinary amount of steadiness and nerve. It is much to say that the pioneers in New England possessed those qualities in an eminent degree.

Abraham D. Merrill.

who became in the second generation an important factor in the building of New England Methodism, began life within this cycle of prejudice and hate. He was born in the very year our New England Conference was organized. He knew the pioneers who planted the standards on our hills and in our valleys, and heard the early shouts of victory as the evangelistic host moved on in the conquest. He came upon the stage while Francis Asbury, Jesse Lee and George Roberts were living. He knew the noble band

such as Soule, Taylor, Wells, Hedding, Pickering, Joseph A. Merrill, John Brodhead, Martin Ruter, Charles Virgin, Asa Kent, Isaac Bonney, Thomas Branch, Philip Munger, John Lindsey, Elijah R. Sabin, Solomon Sims, Benjamin R. Hoyt and others — the invincibles, of whom the world was not worthy, men of faith and courage who never faltered in the day of battle.

Abraham D. Merrill, the sweet singer, the evangelical preacher, the most saintly man of the Conference, was born in Salem, N. H., March 7, 1798, and died in the triumph of Christian faith and joy, April 29, 1878. As his parents belonged to the standing order, he was trained in the faith and practice of Puritanism. In the family the Bible was a great book, but it was invariably read through the creed, the catechism, and the spectacles of Calvin. The hope of salvation was in the favorable decree of God, which was to bring him in in due time. Such a theory of salvation was not likely to lead him to repentance and saving faith in the Lord Jesus. He waited for something to be done for him from outside without any exertion of his own will. Meantime, securing the scanty advantages of a common school education, he married a wife and settled down on a farm near his father, as he supposed for the work of life. But his plan did not correspond with the divine ideal. God had other designs for him, which became clearer to him in the evolution of life. The serious turn of mind cultivated in the family was aided by a similar feeling in the one he had chosen as a helpmate. As a seeker herself, she exhorted her husband to secure the favor of God. In this work she was soon aided in an unexpected way. He who sent Peter to aid Cornelius the centurion, had messengers on the way to aid this woman. In 1820, four years after their marriage, they learned that the itinerants were holding special services in a remote part of the town and that many were professing conversion. At the wife's instance they attended the meetings and became deeply interested, not only in the general, but in the personal work. The way of salvation was clearly laid open through Jesus Christ and the faith of the individual. Mr. Merrill saw with astonishment and believed the things spoken by the preachers. On the 19th of November the burden rolled from his heart and he felt, for the first time, a clear sense of acceptance with God. The transition was as from darkness into the clear light of day. His conversion was

### A Pivotal Point in Life.

In that hour he knew he was saved; there was no mistiness or doubt about his experience; the candle of the Lord shone upon him with a clear light.

The marvelous work wrought in his soul could not be concealed. The emotions stirred within sought an outlet in speech, and from that transitional moment he began to tell abroad the things he had heard and felt. As was natural, "he first visited his father and mother and told them of the glorious change he had experienced and exhorted them to become partakers of the same grace. He then took his horse and rode from ten to twenty miles, publishing to all, as he went, what God had done for him." His experience was in harmony with the religious movement into which he had entered. It was deep, intense and jubilant, and from the fullness of his joy he shouted aloud the high praises of God.

So great a light could not remain under a bushel; it must needs be put on a candle-stick that all the house might enjoy the light. The fame of the new convert spread abroad, and many came to hear the gracious things which proceeded out of his mouth. It was quickly felt in the little band of Methodists in the town that a prophet had arisen among them whose voice was to be heard beyond their little Nazareth among the hills. The voice, speaking through the church, was in due time heard by the young convert himself. Conscious of the moving of the Spirit, he began seriously to think of separating himself wholly to the work of the ministry. For a brief season he hesitated. He was without the advantages of the schools or any special training; the work was too important for him. How could he venture to undertake it? He did not realize that his peculiar natural endowments and deep experience constituted the most important qualifications for the special work to which he was called. But his hesitation was not long; the work of the Master demanded haste; and the steps into the ministry were few. The call of God was basal and was soon ratified by the church, which gave him a license to preach and recommended him for membership in the Annual Conference of 1822.

The New England Conference of 1822 met in Bath, Maine, on June 29. It included within its boundaries the six Eastern States, with the ex-

ception that Connecticut west of the river and the strip in Massachusetts and Vermont west of the summit of the Green Mountains were included in the New York Conference. The Conference also included the part of Lower Canada east of Lake Magog. The Conference contained seven districts (one in Connecticut, one in Massachusetts, one in Vermont, one in New Hampshire, and three in Maine), ninety circuits and stations, 129 preachers and 20,000 members. The accessions to the traveling ministry were that year very large. The names of no less than thirty-seven men were for the first time entered on the rolls at the Bath session. As many of those names became, in after years, household words in the Conference, it may be worth while to give the list entire: Samuel G. Atkins, Aaron D. Sargeant, Thomas Smith, Elliphalet Case, Henry Bulfinch, John Newland Maffitt, Joseph Allen, Ezekiah Thatcher, Allen Barnes, Elisha Prink, Ephraim K. Avery, Wanton Case, William Barstow, Milton French, John E. Kinsley, George Fairbank, Samuel H. Norris, John G. Dow, Roswell Putnam, Phineas Ball, James Templeton, Wilder Mack, Daniel Fletcher, Orange Scott, Newell S. Spaulding, Daniel Lesley, Charles D. Cahoon, Abraham D. Merrill, Caleb Dustin, Samuel Kelley, E. W. Stickney, Hershel Foster, William Gardner, John Shaw, Nathaniel P. Devereaux, Melville B. Cox and Otis Williams. Several of the men whose names are on this illustrious roll became important makers of Methodism in New England.

Abraham D. Merrill, whose long-continued and faithful services in leading churches are still remembered by thousands of our people, became one of the foremost of the band. In 1822 the names of David Culver, Abraham D. Merrill and Samuel Kelley were read off for Landaff, a famous circuit in New Hampshire. After laboring successfully for a year on this circuit, he passed successively to the Unity, Wethersfield, Barnard and Barre circuits in Vermont. In 1827 he traveled the Needham circuit, and the next year went to Duxbury. In 1829-'30 he was at Lynn Common; '31, Boston North; '32, Needham and Weston; '33-'34, Lowell; '35-'36, Springfield; '37, Andover; '38, Marblehead; '39-'40, Providence; '41-'42, Webster; '43-'44, Lowell, Worthen St.; '45, Springfield, Wesley Chapel (now State St.); '46-'47, Boston, Church Street; '48, Lynn, St. Paul's; '49-'50, Cambridge, Harvard St.; '51-'52, Medford; '53, Salem; '54-'55, Lynn, Maple St.; '56, East Cambridge; '57, superannuated; '58, Chelsea, Mt. Bellingham; '59, again superannuated; '60, Melrose; '61-'62, Topsfield; '63-'78, superannuated.

Such is a brief record of one who stood as

### A Prince among the People,

and whose word was in the demonstration and power of the Holy Spirit. His was a great and beautiful life, devoted to God and the service of mankind. In the illustrious group of devoted men whose labors and sacrifices contributed so largely to the extension of Methodism in New England, his name holds a conspicuous and honored place.

The elements of his power over men were various. No single quality can account for his success; many excellences blended in his rare and noble character. Adaptation to the conditions of the age in which he lived and acted multiplied his intellectual and moral resources. He not only mounted the stage at his best — he advanced at the opportune moment. Some men are born out of due time; their hour never strikes. They belong to the reserve corps of Providence, held for future emergencies. Mr. Merrill was born in the nick of time and came to the harvest-field when the grain was white and ready for the sickle. He had but to enter and gather the harvest. New England was waiting for just such preachers as he — men of earnestness, of pronounced experience, of mighty faith. Puritan New England was cold, reserved, speculative; the head took precedence of the heart; the creed was substituted for the inner, spiritual life; a heretical article of faith was deemed more dangerous than the breach of all the commandments. Religion was too exclusively an intellectual expression. In tinkering the creed, it had forgotten the importance of translating it into experience and life. Our preacher came to the people of the country on the heart side, and enthusiastically opened his great and generous message.

Above many of his brethren, who were obliged to fall out of the ranks in the long, forced marches of the itinerancy, he was favored with robust health, which enabled him for more than forty years to devote himself to the multiplied and taxing labors of the ministry. In the earlier days the power to work hard and continuously was indispensable to great success. For half the year meetings were held every day and evening; and in those services the battle was pressed to the gate in a hand-to-hand contest.

For the service of the pulpit and the pastor-

IVORY  
SOAP  
"IT FLOATS"  
IS NOT LOST IN THE TUB.

THE PROCTOR & GAMBLE CO., CHICAGO.



ate he was amply endowed both by nature and grace. His appearance was in his favor. Tall, strongly built, with an imperial bearing and a voice of great compass and power, he arrested attention the moment he entered the pulpit, and held it to the close. There was a personal magnetism about him; men felt his presence and were drawn to him they knew not why. In his preaching he was plain, simple, direct and practical, aiming at the heart rather than the head, and striking home as with a sword-thrust. He was a mighty exhorter and knew well how to urge home a truth on the conscience and to induce men to act immediately. The great deep of emotion was broken up and the audience was carried by a rush. As a revivalist he was seen at his best, and as leader of the prayer-circle he was a power. There his gifts as a singer counted for much; for in the effective use of sacred song he excelled all the early men of the Conference. His song and exhortation charmed and swayed the people.

But above all he was a saintly man. His experience was deep; he lived in communion with God; he constantly aspired for the highest and best attainments in the Gospel. Saintliness sometimes assumes an effeminate aspect; but in him it was active, courageous, resolute and lion-like, making him a Great-Heart, valiant for the Lord. Though born with immense impulse, he was a man of the utmost steadiness of movement. The great tides of emotion never carried him from his anchorage. Against the enthusiasms which sweep some strong men far out to sea he was proof. Christian principle and a strong attachment to the Methodist Church held him steady in his place, a power for good and the idol of the people. Like Barnabas "he was a good man, full of faith and the Holy Ghost, and much people was added unto the Lord."

Brookline, Mass.

## The Conferences.

### N. E. Southern Conference.

#### Providence District.

Rev. John L. Pitner, recently transferred from St. Augustine, Florida, St. John's River Conference, to the New England Southern, and stationed at *Asbury Memorial Church, Providence*, entered upon his work with that church May 20. There was a large attendance and the greetings joining the pastor and people were very happy. He is a vigorous and forcible speaker, and made a very favorable impression upon the audience that heard him. Mr. Pitner is a native of Illinois. At the age of seventeen he entered the Union Army. This was in 1863, and he served during the remainder of the war in the Fifth Illinois Cavalry. On leaving the army he entered the State University of Indiana and graduated in 1869. Two years later he graduated from the law department. After practicing law three years he was converted and entered the ministry, joining the Indiana Conference. He has been a member of several of our Western Conferences, where he has been favored with the pastorate of large churches. From Grace Church, St. Augustine, where he went four years ago on account of the health of his wife, he comes to Providence. He will be cordially received by both ministers and laymen. A successful pastorate is anticipated.

Rev. A. Cameron, who was stationed at this church at the late session of our Conference, was given a warm reception as he came to them. For some time he has desired a transfer to the South, owing to a somewhat serious bronchial trouble, and Mr. Pitner on the recovery of his health wished to come North for the better educational advantages of his children. It was, therefore, an easy matter and mutually helpful to these brethren to arrange for them to change places. We regret the fact of the necessity of this change on the part of Mr. Cameron, and earnestly hope that the balmy atmosphere of the sunny South will result in his speedy and permanent recovery. His many friends in New England would gladly hear this intelligence respecting him.

A chapter of the Epworth League has recently been organized in connection with the *Swedish Church, Newport*. This will greatly help the young people of the church and tend to strengthen the forces of those of mature years. Rev. Charles Paulson is the pastor.

Rev. E. C. Bass, of *First Church, Newport*, preached the annual Memorial sermon before the Grand Army Posts of that city, May 27, in honor of their fallen heroes. A very large audience was present and was profited much by the excellent sermon, and greatly enjoyed all the services of the occasion.

The McGregor Post, G. A. R., worshiped with our church in *Phenix* on Memorial Sunday, where they listened to a very thoughtful sermon by the pastor, Rev. J. H. Allen.

Services were held Memorial Sunday evening before *Beno Post, No. 6, G. A. R.*, in the Methodist church, *East Greenwich*. The veterans were escorted from the armory by the *Kentish Guards* and *Academy Cadets*. The church was crowded. Commander Thompson and the Post read the ritual service in commemoration of two comrades who have died during the past year. Rev. J. E. Hawkins, the pastor, preached a sermon full of interest to the soldiers from 2 Chronicles 13: 12: "And, behold, God himself is with us for our captain."

The *Slocum Post* was present at the *Mathewson Street Church, Providence*, for their Memorial services. Rev. M. S. Kaufman preached an appropriate sermon on "Self-sacrifice, the Noblest Virtue." X. X. X.

#### New Bedford District.

South Yarmouth has made a new departure in changing the hour of the preaching service from afternoon to morning. Attendance at this service and at the Sunday-school is increasing. Quite extensive improvements have been made at the parsonage. The new pastor, Rev. E. W. Eldridge, transferred from New Hampshire Conference at our last session, was cordially received, and is faithfully looking after all departments of the work. The outlook for the year is very encouraging to both pastor and people.

Rev. C. T. Hatch and his people at *Edgartown* are mutually happy in their new relations. On May 16 a public reception was given to Mr.

Hatch and his wife under the auspices of the Epworth League. There was a well-arranged program of musical and literary exercises, after which followed words of greeting and appropriate response. Light refreshments served in abundance to all closed a very pleasant evening. Mr. Hatch preached before the G. A. R. Post the Sunday before Memorial Day.

A similar service was rendered by several of our pastors, Rev. W. D. Wilkinson at *Truro*, and Rev. E. B. Gurney at *Cataumet*, being among the number.

**Somerset.**—The infant daughter of Rev. W. F. Taylor, of the School of Theology, and pastor at *Somerset*, died, May 30, aged 2 months and 25 days.

**Provincetown.**—A notable event of last week was the reception given the aged people of Centre Church and parish by the King's Daughters, Friday afternoon, June 1, from 4 to 6.30. A carriage brought those unable to walk. A few were too feeble to attend, but they were not forgotten. Mr. Obadiah Snow led the singing, making a choice selection of old hymns such as "All hail the power of Jesus' name." Pastor Povey led in prayer. Then Mrs. Fuller, president of the King's Daughters, uttered a few words of welcome. Next in order was the reading of the 23d Psalm, and a short address by the pastor. Old and young then retired to the small vestry, and sat down to a bountiful tea. Adjoining to the large vestry, there was more singing, then an address by Rev. E. B. Hinckley, replete with poetry, history and Scripture. A general social time followed, during which the old folks were called upon to speak, several of whom responded, both men and women. Thanksgiving, gladness, and hallelujahs were poured forth from grateful souls. It would be difficult to decide who were the happier—the aged men and women, or the King's Daughters who entertained them.

Our churches have now nearly all fallen into the proper order of service, viz., preaching in the morning, followed after a brief interval by the Sunday-school. In the evening there is a short praise service, followed by a sermon or social service. The Epworth League quite generally hold their service an hour before the evening church service. Among the churches which have recently changed from afternoon to morning preaching are, besides South Yarmouth above mentioned, *Centre Church, Provincetown, Chatham and Summerfield, Fall River*. Now let the pastors adopt and adhere to the order of public worship enjoined in the Discipline, 14, and we shall strengthen our common Methodism. N. B. D.

**Taunton.**—The annual meeting of the Methodist Social Union of Taunton was held at *Grace Church, May 23*. After an excellent supper, the election of officers took place, with the following results: President, Walter M. Dunbar; first vice-president, G. W. Burns; second vice-president, C. F. Luther; secretary, Mrs. L. B. West; treasurer, Ezra Hamlin. An intellectual treat was enjoyed in the able lecture of Prof. H. G. Mitchell, of the School of Theology, Boston University. His subject was, "The Criticisms of the Old Testament." The same lecture was given before the New York East Conference at its last session. The lecture abounds in points of the deepest interest and merits the attention of all Christian students and thinking men.

### New Hampshire Conference.

#### Manchester District.

At the May communion at *Nashua*, Dr. Rowley received 46 persons into the church—by letter 9, on probation 7, and into full membership 30. The pastor preached to the G. A. R. on Memorial Sunday.

Rev. Daniel Onstott and wife have been tendered a reception in the church vestries by the people at *Salem Depot*. A good supply of groceries accompanied the speech-making. On Memorial Sunday the pastor preached to a congregation composed of the G. A. R. Ladies' Relief, Daughters of Liberty, and the U. O. A. M. The house was packed to overflowing. On Memorial Day he spoke to the people of Windham in the forenoon, and at *East Derry* in the afternoon. All the work starts well, and the pastor is very popular.

Don't forget the Preachers' Meeting at *Manchester, First Church, June 13-14*. Let pastors announce the district stewards' meeting for the 14th at 1 P. M. Be sure and not to forget this!

Make plans to attend some of the camp-meetings during the season—either *Epping, Claremont* or *Wilmot*. The natural place for all below *Manchester* is at *Epping*, and many in these churches have been there for years. The change of district lines makes no change in this particular. The *Wilmot* meeting is largely local, but *Claremont* has quite a territory to draw from. Let us make it a great meeting this year! B.

#### Dover District.

Our new year opens with good courage in most of the charges. At *Wolfboro Junction* and *Brookfield* the new pastor has been very kindly received and has shown his knowledge of men and his loyalty to Christ and His church by wise and earnest work which has already proved fruitful. The people generally expect a good year in this corner of the vineyard.

The division of our northernmost field and the appointment of two men with families to work a territory which last year was able to raise for ministerial support only about \$400, seems rather presumptuous, but we are yet strong in the faith that the eight persons and

two horses which this year depend upon that field for "the bread that perisheth," will find success attending their ministry of spiritual things so marked as to secure ready response in things carnal from the people to whom they minister.

All our four pastors in *Lawrence* are well received this year, and the work opens well; so we are hoping to see the salvation of God making a good advance here, and that the three societies already comfortably housed will find ability as well as disposition to help the latest-born of this family into like comfort, that our work in the *Arlington* district may put on strength and win and build many souls into the Christ-life and suitably tabernacle them without debt to burden.

**Haverhill, First Church**, with its usual gladness and loyalty, has accepted Rev. J. A. Bowler as God's man for this field, and will doubtless under his prudent leadership unite and carry the work of edification in this mother of Haverhill Methodism to grand proficiency this year. An excellent location (115 Portland St.) has been found for the pastor's residence, and all the work of this church is receiving careful attention from this invariably successful pastor.

**Grace Church**, with characteristic liberality, voted the pastor four weeks' vacation, to be taken at his discretion; and he will take the first three of them in a tour to Southern California. He started the last week in May.

**Third Church** is "not disappointed" in the spirit of the new year's opening, and all hope to make the early weeks of the year so vigorous that when the chapel opens, Aug. 1, we will find a goodly number of new recruits to join in the work and possess Mt. Washington for Christ, through manifestation of His love in human life.

**Kingston and East Kingston**, having suffered a re-arrangement whereby they are classed together under one pastor, are greatly pleased with the good man sent to them, whose work so far seems to be according to the mind of the Master, and we doubt not will bring much fruit.

**Rochester** has kindly received Pastor Quimby, newly coming among the people, and, notwithstanding the financial stringency here and business depression sorely burdening our people, expects to give him and his household comfortable support and a pleasant home in one of the good parsonages of *Dover District*. We all join in expectant prayer that God will give him "much people in this city" as seals to his ministry.

**Milton Mills** perhaps suffers as severely as any charge on the district from business depression, and yet spiritually none seems less depressed. Pastor and people are determined to push things and win souls for the heavenly home, and the Spirit of God is with them of a truth; as many as fifty souls sometimes attending the weekly class-meeting.

**South Newmarket** declares the Bishop served them right when he returned "Young Smith" for a fourth year, and the Lord does seem to approve the plan by giving him souls and success in leading men and women "down where the living waters flow." If all our people will take the key from the aged chairman of one estimating committee, and say, "We must keep the claim up to the old figure," and then go in to raise it by an immediate and persistent canvass reaching all the people within the patronizing territory, we shall see victory everywhere this year.

So far as heard from, every charge cheerfully undertakes the moving expenses of the pastor as per disciplinary call, although in many charges it has never before been done. If, now, all would take up the small special subscription necessary for this, and pay the bill if it has not yet been done, it will greatly help the pastor in his opening among a strange people. Of course all will understand that the coming pastor is the one whose moving expenses are to be paid, and see to it at once.

**Methuen.**—On the 3d inst., the League of Local Churches in Methuen, which holds a reunion service bi-monthly on Sunday evening, met at the Methodist church. The pastors, by pre-arrangement, employed the occasion to make addresses of welcome and to extend the right hand of fellowship to Rev. J. W. Adams, lately appointed there. The spirit of these addresses was very cordial. It devolved upon Mr. Adams to make the principal address; and as he spoke upon "Christian Fellowship," his theme furnished an excellent opportunity, which he did not fail to improve, to respond in an equally fraternal spirit.

Our District Ministerial Association holds its first meeting this year, June 18 and 19, at *Salisbury, Mass.*, where generous provision will be made for our entertainment. Dr. Ramsay, of Boston, has consented to give us his lecture on *Martin Luther* for our opening exercise Monday evening, and Dr. Hall, of Lowell, will preach Tuesday evening. The District League convention will be held at the same place, June 30. G. W. N.

### Vermont Conference.

#### St. Albans District.

**St. Albans.**—The fifth anniversary of the Epworth League was observed with a sermon to the young people by Rev. R. L. Bruce. The evening service was in charge of the League with an interesting program. The church was finely decorated.

**Stowe.**—Much-needed repairs are being made on the parsonage.

**East Elmore.**—Rev. N. M. Shaw's family is expected this week. The ladies have renovated the parsonage and will be on hand to welcome

them. This is as it should be. Mr. Shaw will preach regularly at *Pleasant Valley*, where preaching has not been sustained for some time.

**Enosburgh Falls.**—Rev. P. Merrill is made comfortable in a rolling chair, with no hope of pedestrianism. Prof. Will Spencer preached Sunday morning and evening.

**Isle La Motte.**—This appointment has been supplied for three Sabbaths by Rev. G. W. H. Clark. A permanent supply is expected.

**Georgia.**—Our people hold meetings in the Town Hall while they are building their new church.

**North Hero.**—Rev. A. B. Truax occupied the pulpit last Sabbath, in place of Rev. H. Webster.

**Waterbury.**—A family has moved into the parsonage. Rev. Mr. Spencer occupied the pulpit last Sunday.

**Waitsfield.**—The foundation of the new church is completed and the frame-work will be begun this week.

**Waterbury Centre.**—Mrs. Ida H. Read, of Shelburne, State president of the W. C. T. U., spoke to a large audience in the Methodist Church Sunday morning and at the Seminary church in the evening.

**Montgomery.**—Rev. J. Q. Angell was able to hold the usual morning service on Sunday last.

**Morrisville.**—Rev. R. L. Nanton began Sunday evening a series of lectures on the books of the Bible.

**Elmore.**—Quarterly meeting services were held last Sabbath by Presiding Elder Sherburne. His discourse was a strong presentation of God's ceaseless care for the least of His children. The remains of Mrs. John Fasset, a former resident, late of St. Johnsbury, were buried here in the Kelley Cemetery. Rev. J. H. Wills held a short service at the grave. Her husband, it will be remembered, was many years ago quite a revival preacher in the M. E. Church. He was also a merchant here.

**Richford.**—The funeral of Mrs. Chas. Manuel was held on Friday. The sermon was preached by Rev. G. S. Butler, of Three Rivers, Mass., a former pastor of the deceased. Revs. J. H. Wallace and W. R. Puffer assisted.

**Stowe.**—The Branch church has been newly painted. With recent new steps, it is made one of the prettiest churches in *Lamoille County*. Rev. H. W. Worthen delivered his lecture on "Egypt" last Wednesday evening.

**East Highgate.**—Rev. A. B. Riggs now holds services at the school-house every Sabbath afternoon.

**Binghamville.**—Rev. Mr. Lowe, who graduates from Wesleyan University, has been assigned to this charge. He commences his labors July 8.

**Enosburgh Falls.**—Rev. Mr. Elliott, agent of the State Bible Society, occupied the pulpit, May 27. Rev. F. W. Hamblin, who was appointed to

## Quart of Oysters

yields 36 per cent. of nutrition. You get just four times the nutrition in one package of

H-O Hornby's Oatmeal

Steam Cooked That's Why

H-O {Hornby's} Company, N. Y.

### CHURCH REMODELING.

THOMAS W. SILLOWAY, Church Architect, No. 16 Park Sq., Room 4, Opp. Prov. R. Station.

Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a specialty, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter so requesting.



In connection with our wholesale business, we are accustomed to sell

CHURCH CARPETS

at manufacturers' prices.

John H. Pray, Sons & Co.,

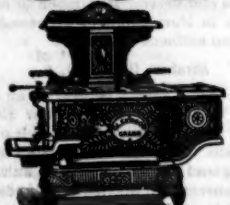
Wholesale and Retail CARPETS

and UPHOLSTERY,

658 Washington St. (opp. Boylston), Boston.

Correspondence Solicited.

# GLENWOOD RANGES AND HEATERS



FINEST IN THE WORLD. TWO GOLD MEDALS.

Diary and Memorandum Book for the asking.

WEIR STOVE CO., Taunton, Mass.



this charge, has been very sick since Conference. He is slowly gaining, and it is hoped will soon resume work.

**Montgomery.**—Rev. J. Q. Angell preached the Memorial sermon at this place.

**Fairfax.**—In the evening of Memorial Sabbath both churches united and held a Grand Army prayer-meeting at the Methodist church. A new but good movement.

#### St. Johnsbury District.

**Morgan Centre.**—Rev. J. T. Baxendale, of the local M. E. Church, preached the Memorial sermon, and Rev. Geo. O. Howe, of Island Pond, gave the Decoration Day oration before the G. A. R. Post.

**Acassville.**—District President Chase, of St. Johnsbury Centre, delivered an address and organized an Epworth League, probably the first new chapter of the Conference year.

**Barton.**—The G. A. R. Post of this place honored itself by inviting Pastor F. W. Lewis to deliver the Memorial sermon—a task he has several times previously performed with great acceptance.

**Albany.**—May 20, an unusually large congregation greeted Pastor Allen. Two were received by letter and one from probation. One man well advanced in years was baptized by immersion. A very successful Art Loan Exhibition was recently held by the Epworth League. Miss Clara P. Vance, recently of the faculty of the V. M. S., gave efficient assistance. All lines of work are prospering.

**East Charleston.**—A reception and pound party was given Rev. E. H. Snelling, the new pastor, May 24. A goodly number were present, and the occasion was delightful.

**Irasburgh.**—Rev. A. T. Austin, the new pastor, preached the annual sermon before the Post and delivered an address before the County W. C. T. U. at their annual meeting.

**Plainfield.**—H. Q. Perry has just been elected Sunday-school superintendent for the forty-first year. Who can parallel that record? The parsonage has been recarpeted. Pastor Farrow recently preached a sermon before the Odd Fellows to commemorate the seventy-fifth anniversary of their organization. Appropriate tribute was rendered to the memory of the late Dr. Peck at a memorial service. Large audiences attend on Sabbath evenings to hear pertinent discourses on practical topics.

**Marshfield.**—Rev. S. G. Lewis, the new pastor, is becoming popular. A successful year is predicted on all sides. The Memorial sermon was given Sunday evening at the Methodist church by Pastor Lewis.

**Topsham.**—Pastor Trevillian discoursed before the veterans on Memorial Sunday.

**Cabot.**—In its description of the exercises of Memorial Sunday the *Watchman* says that "an interesting and well-delivered address was given by the Methodist pastor, Rev. J. A. Dixon."

**Newbury.**—Pastor Tupper was called to North Troy to deliver the Memorial Day address.

**Barton.**—Pastor Lewis has not been ill; it was another Lewis. Pastor Lewis' second daughter is recovering from pneumonia. Hon. Geo. H. Blake, of the *Monitor*, was the Memorial Day orator at Cabot. Mrs. Dr. Gale, daughter of Mrs. Joseph Owen and at one time preceptress of the Seminary at Montpelier, has returned from a winter in Florida, and is in very poor health. Sixteen additional subscribers were secured for the *Epworth Herald* on anniversary Sunday, and twenty-five for *World-Wide Missions* the following Sunday. The average attendance at the Tuesday evening League prayer-meeting was 55 last month—a good record; and these new subscribers will help to make it more.

**Hardwick.**—Epworth League anniversary day was enthusiastically celebrated. Pastor Smithers secured a large list of new subscribers for the *Epworth Herald*.

**Barre.**—A memorial service in honor of the late Dr. Peck was held Sunday morning, June 3. Rev. H. A. Spencer spoke on his private and family life, Rev. J. A. Sherburne on his remarkable pastoral career, and the pastor on his work as a missionary secretary. Relatives of Dr. Peck are attendants upon the M. E. Church here.

**Evansville.**—Rev. L. B. Bates, D. D., of Boston, accompanied by Mr. Harvey, the singer, spent the first Sunday in June at St. Johnsbury, en route to the grove-meeting at Evansville, June 4-5.

**West Burke.**—A vigorous septuagenarian, Pastor Granger enters upon the work of the year, his eye not being dimmed nor his natural force abated. He preached the annual sermon before the G. A. R. Post.

### Maine Conference.

#### Portland District.

**Alfred.**—A delightful ride with the pastor brought to view the yards, residences and roads that show the finish of an old town. The Shaker community is an example of frugality and unadorned plainness. It presented no temptation for us to join it, but there are those who have been under its limitations that prefer the wider world with its discipline and family institution. If the "community" has the certainty of bread and potatoes in its favor, evidently the family and the church life of the town have the robustness of manhood and the richness of womanhood to commend it. While this place does not promise anything phenomenal, the men and women that it produces would leave its jail quite empty were it not for the supply from the regions beyond. The third year of Rev. T. N. Kewley opens with promise of continued prosperity, but the whole town needs a religious awakening.

**Pine Street.**—This church gave a pleasant welcome to Rev. F. C. Rogers and his family. The thoughtful and generous women of the society had laid new carpets in the parsonage and made other improvements that contributed to the attractiveness and comfort of the place. The painters will soon give a clean face to the outside. The reception on May 16 was a delightful occasion; Revs. Allen, Hughes, Luce, and Lindsay being present, with the pastor, to contribute to the interest. Pastor and people are mutually pleased. All departments of the work are encouraging—services well attended, prayer-meetings spiritual, and Sabbath-school increasing.

**Kittery.**—Mr. Langton met the pastor, Rev. Wm. Wood, and his wife, and that is sufficient assurance that they were well cared for till the house was ready. After some house-hunting Mr. Wood occupies the residence vacated by

Mr. Trask. A reception was given, a full account of which appeared in the local press. The preacher and his wife heartily appreciate the practical manifestations of the good-will of the people. We trust the church will have salvation enough to live with or without the Navy Yard.

At York, Rev. J. Wright held his first service on a rainy day, but a good congregation was out to greet the preacher, and the people are already taking him to their hearts. The pastor is happy among this kind people, and indications of revival work and preparations for church improvements go hand in hand.

A Sunday-school convention was held at *Hollis Centre*, May 15. The attendance was large and the meeting enthusiastic. Rev. G. F. Cobb is conducting services at this place. Some have already professed faith in Christ. The church is greatly encouraged, and is taking hold of the work vigorously on both financial and spiritual lines.

At West Kennebunk the church is very favorably impressed with the work of Rev. B. Freeman, and Mrs. Freeman has already been enlisted in work for the children—a department of service in which she has proved herself successful in the past.

Kennebunk excelled in the reception given to Rev. W. P. Lord and wife, a fine program being arranged by Mr. and Mrs. Eugene Fairfield. A large shoe shop is in preparation for business. The church has begun the year with a much-improved financial plan, and the outlook is hopeful.

We have a supply of the "All-the-World" collection card for missions. It bears the name of a mission for each month in the year, and asks for a dime and a prayer for each. This may be adapted to a part of the members of the churches, and its use would keep missions on the minds, hearts, and consciences of the people. Let any of the preachers who will try this send me for a supply. They are free.

#### Lewiston District.

**Bath, Wesley Church.**—Special services were held on Memorial Sunday. The members of the Post Sedgwick No. 4, G. A. R., the Kennebec Naval Veterans' Association, the Sons of Veterans and the W. R. C., all attended the services in a body and the church was filled to overflowing. The discourse was delivered by Rev. S. T. Westhafer, the pastor, and was pronounced by all who heard it "an excellent sermon." Both the commander and members of the Post expressed themselves as highly pleased with it, some saying it was the best they had ever heard. Mr. Westhafer also spoke briefly at a mass temperance meeting in the evening. His direct question: "Have you a boy for the saloon or a girl for the brothel?" was a home thrust to many a parent present. This church has made an excellent record during the past year, and many have been added to the membership. The Sunday-school has been reorganized and graded. The Epworth League and all branches of church work are in a prosperous condition. The finances are also right up to the mark, and the collection for missions was only exceeded by one church in the Conference outside of Portland, despite the generally depressed condition of business. Mr. Westhafer is much liked, and was returned for another year at the earnest and unanimous request of the people. His sermons are powerful, eloquent and inspiring. He adapts himself with ease to the many phases of the social life of the church, at the same time being particularly careful and modest. Much is expected the coming year.

### East Maine Conference.

Rev. W. W. Ogier, presiding elder, will act as reporter of Rockland District, and ministers are requested to send all items of "church news" to him promptly.

#### Rockland District.

The new presiding elder has been very kindly received by preachers and laymen, for which he is duly grateful.

Work on all the charges begins well. Preachers returned from an enjoyable and helpful Conference with new inspiration for their varied duties. Good reports come from all parts of the district. Many of the pastors who were re-appointed were tendered a reception upon their return from Conference. Most of those who moved are now well settled. It is a surprise to many people how quickly Methodist preachers adapt themselves to new conditions. It is also a delight to see the confidence and kindness with which our people receive a new pastor. With such a faculty of adaptation, and with so great a spirit of confidence, the new relationships cannot fail to be of mutual profit. With attention to the Master's orders we expect a general "Forward, march."

Many of our preachers were called upon for Memorial services. We hope to give a full list next week.

Union, having celebrated its centennial, enters upon a new century with a new pastor, a new parsonage, and in hopes of a new church. An enjoyable Sabbath was spent with this people, May 20. Rev. G. B. Chadwick has since arrived and entered upon his work. Only good reports can be expected from such a satisfactory adjustment.

Historic Windsor begins the Conference year with faith and energy. Berea is in print repairs will be under way on church and parsonage. With a young and heroic man at the head, this people must march to victory. Rev. H. R. Merithew, the pastor, is showing marked adaptation to the Master's work.

Randolph, one of our small but very important charges, received Rev. L. G. Marsh to his first appointment. Pastor and people are much pleased with the action of Conference. Prompt and faithful work is expected here. A sad and yet beautiful service was held at this church on Sunday, May 27. The occasion was the funeral of Minnie, oldest daughter of Mr. E. W. Trask. The church was filled to overflowing with old and young; beautiful floral tributes covered casket and altar; fine music and kindly words expressive of the Christian's faith made it seem like a touch of heaven.

Rockport.—Saturday, May 26, Sister Eliza J. Talbot said her last "good-by" and went home to God. Sister Talbot has been a member of the church here since its organization. She will be greatly missed. A suitable obituary will appear later. The funeral was held Tuesday afternoon from her late residence. Services were conducted by pastor and presiding elder. This church has lost seven members by death within a year. Rev. J. L. Folsome has been well re-

ceived, and conversions have already occurred. The outlook is promising.

#### Bucksport District.

Of the forty pastors appointed to charges within the bounds of this district eighteen will take up the line of march and make their homes in new fields, while five have gone back to serve their fifth year. Notwithstanding the hard work and trouble in moving, we notice the same spirit of loyalty and cheerfulness as in former years. The outlook at present is certainly encouraging for a year of victory in the Master's name.

**Ellsworth.**—Rev. I. H. W. Wharf is cordially welcomed at this church, and the year opens auspiciously.

**Bucksport.**—The first Sabbath after Conference was a red-letter day for this church; 10 were baptized, 6 received into full membership, and a large number partook of the communion. Rev. E. H. Boynton has been heartily welcomed back and enters with great expectation upon his third year with this people, having just closed one of the best years, financially, the church has ever known. He has good grounds for believing that this year will prove a year of revival. While in the midst of joyful things, we are also in the midst of sadness. In the death of Mr. Geo. Herbert, which occurred May 20, this church loses a true and tried member, one whose heart was ever warm towards all of God's followers and one who has taken great interest in all departments of church work.

**East Maine Conference Seminary.**—The work of the spring term at this institution is progressing finely. A good religious interest has prevailed among the students from the very first. Much hard work is now being put in preparatory for Commencement, which occurs June 6. The personal influence of President Chase upon the students in inspiring noble ideals and in the development of Christian character is impressive and permanent.

**Brewer.**—Rev. J. T. Crosby has been very heartily welcomed back to this place, and takes up the work of the third year with good prospects of success. He has a live church, and with a live pastor why may we not predict a glorious victory for the Master?

**Bar Harbor.**—Rev. G. G. Winslow has put in four years of very hard labor at this place, but he has this to comfort him—his labor has not been in vain. Souls have been converted and the large debt on church property has been lessened several thousand dollars. Still there is a burden to be borne, and at least \$1,000 must be raised this year outside of running expenses. Will not some who read these lines just stop and consider for a little while and see if they cannot, by self-denial perhaps, help this heroic pastor and people to reach the point where with the true Methodist spirit they can sing "Praise God from whom all blessings flow, we're out of debt." Any contributions for this object can be forwarded to Rev. G. G. Winslow, Bar Harbor, who has been returned for the fifth year, and has received a very cordial reception from his people. Mr. Winslow enters upon the new year full of hope and expects that this will be the best of the five.

### New England Conference.

**Boston Preachers' Meeting.**—The Norwegian System for regulating the liquor traffic was the theme for the hour's discussion. Three strong champions of the negative side appeared, and with vigorous language and clear argument mightily assailed the proposed measure. The first speaker was Rev. Dr. A. H. Plumb, of Boston, pastor of the Walnut Avenue Congregational Church. In substance, he said: "Not to instruct my Methodist brethren, but to give evidence that not every Congregational minister in Massachusetts has been stamped into favor of this bill, do I appear before you. The message has been sent to us from a prominent pulpit of this city that the opponents of the Norwegian System must stop calling its advocates hard names and give facts. We are not giving hard names. It is surely not libelous to read from one's published statement, and we find that the recognized father of the bill has been an outspoken assailant of the principle of prohibition. An old saw has been quoted again and again as expressive of condensed meanness, viz., 'That's a dog in the manger.' Rev. D. N. Beach, of Cambridge, declares that those who oppose the Norwegian measure are 'dogs in the manger.' Well, Dr. J. W. Hamilton is no dog. Dr. A. J. Gordon is no dog. The imputation is false and the charge cruel. It has been said that it is a strange thing that radical temperance people and the saloon interests should unite in their opposition to the proposed measure. It is not so strange after all. The saloonists will always oppose any restrictive features, and this bill does have such restrictive plans. But it has also permissive features, and it is to these that the temperance people stand squarely in opposition. The catechism that has been issued by a committee in favor of the bill, I will not say is an insult to our intelligence, but it presupposes an ignorance at once innocent and childish. Dr. Plumb showed from quotations read that the measure was a license system; that it proposed to 'control,' i. e., continue the business; and that it was full of the old Jesuitical iniquity,

(Continued on Page 13.)



these Mantels in Whitewood, complete, ready for staining or painting. They are very inexpensive and exceedingly beautiful. Send two 2-cent stamps for our Catalogue of Wood Mantels.

**PAINE'S FURNITURE CO.,**  
48 CANAL ST. [Near Northern Rail- road Stations] BOSTON.

### Have You \$1,000

which you wish to invest securely for a term of years at 6% interest, payable semi-annually in gold? We have such an investment, and shall cheerfully give you full particulars.

### The Provident

Trust Co. 45 Milk St., Boston, Mass.  
Please mention Zion's Herald.



CUT THIS OUT and send it to us with your name and address, and we will send you this elegant watch by express for examination. You examine it and if you consider it a bargain pay the express agent our simple price, 40c, and it is yours. Fine gold plate chain and fob FREE with each watch, also our written guarantee for 5 years. Write to-day, this may not appear again. THE NATIONAL MFG. & IMPORTING CO., 334 Dearborn Street, Chicago, Ill.

### This Dash Lamp lights the darkest country road.



The Tubular DASH LAMP of the S. G. & L. Co. is equally good as a Side Lamp or Hand Lantern. Has a powerful reflector and either a plain or Bull's Eye globe. Won't blow out in strongest wind and can be filled, lighted, regulated and extinguished without removing the globe. Throws light 300 feet straight ahead.

Buy it of your dealer. He has it or can get it for you if you insist. Send for our catalogue. Steam Gauge and Lantern Co. SYRACUSE, N. Y. CHICAGO: 26 LAKE ST.

## THINK 2 THINKS

IN CHOOSING DRINKS AND

## HIRES' Rootbeer

WILL LINK YOUR THINKS.

Deliciously Exhilarating, Sparkling, Effervescent. Wholesome as well. Purifies the blood, tickles the palate. Ask your store-keeper for it. Get the Genuine.

Send 3 cent stamp for beautiful picture cards and book.

THE CHAS. E. HIRES CO., Philadelphia.

### INEXPENSIVE.

Fashion sometimes makes beauty for a time; beauty makes fashion never.

The perfect proportions of this chimney-piece, its freedom from much chiseling, and its structural simplicity, commend it strongly to a cultured taste. The outside pillars are continued as if the Overmantel was a part of the base, and this treatment never fails of being effective.

The Mantel-top is supported on an inner set of pillars deeply fluted with carved capitals. The frieze is plain, with a small ribbon tracery in low relief in the centre. There are two shelves in the Overmantel, and three large mirrors.

To meet a loud demand we are building a few of these Mantels in Whitewood, complete, ready for staining or painting. They are very inexpensive and exceedingly beautiful.



## The Family.

## AWAY FROM EARTH.

THE following stanzas were written by the late REV. DR. BRADFORD K. PHINCE, Sept. 19, 1844, in an album owned by Mrs. L. A. M. Ladd, of Everett. This album is quite a curiosity, containing, as it does, poems and other literary fragments from many of the prominent preachers of fifty years ago. We are indebted to Rev. C. W. Blackett for a copy of these lines:—

Earth's children fade away,  
The leaf and blushing flower,  
Softly as closing day  
In ev'ning's silent hour.

Her cities sink apace;  
Her countless millions all  
Soon run their life's short race,  
And then forgotten fall.

Earth's love is but a dream,  
In which hearts warm and true  
Bask in its golden beam,  
And wake to sad adieu.

Oh, then, love not the earth,  
Nor for its shadows sigh;  
Child of immortal birth,  
Fix all thy hopes on high!

There flowers unfading bloom,  
The heartstrings are ne'er riven;  
Death's footsteps never come  
To break the joy of heaven.

## DISTANT THINGS.

Oh! white is the sail in the Far Away,  
And dirty the sail at the dock;  
And fair are the cliffs across the bay,  
And black is the near-by rock.  
Though glitters the snow on the peaks afar,  
At our feet it is only white;  
And bright is the gleam of the distant star,  
Though a lamp was twice as bright!

The rose that nods beyond our reach  
Is redder than rose of ours;  
Of thought that turns our tongue to speech  
Our fellows leave greater dowers.  
The waters that flow from the hidden springs  
Are sweeter than those by our side—  
So we strive through life for the Distant Things  
And never are satisfied!

So we strive through life for these Distant Things,  
But ever they hold their place,  
Till beats life's drum and Death doth come,  
And we look in his mocking face.  
And the Distant Things crowd near and close,  
And, faith! they are dingy and gray!  
For the charm is lost when the line is crossed  
'Twixt Here and Far Away.

For the charm is lost when the line is crossed  
And we see all things as they are;  
And know that as clean is the sail at the dock  
As the sail on the sea afar;  
As bright the rays of the near-by lamp  
As the gleam of the distant star!

—ELWYN IRVING HOFFMAN, in *St. Louis Republic*.

## Thoughts for the Thoughtful.

The great want of the day is a spiritually-minded man of the world.—Margaret Fuller.

Art tired?  
There is a rest remaining. Hast thou sinned?  
There is a sacrifice. Lift up thy head,  
The lovely world, and the ever world alike,  
Ring with a song eternal, a happy rede:  
Thy Father loves thee.

—Jean Ingelow.

We must be careful and not suppose that Christian cross-bearing is a matter of carrying our own cross—that is, our own particular burdens. Christian cross-bearing is carrying others' burdens. Christ could have died without a sigh or a groan if He had been dying only His own death, and been crucified only upon His own cross. Many martyrs have sung their life away triumphantly amid fire and smoke, because they were dying only their own death and enduring only their own pain and burning only in their own flames. Redemption is wrought by a vicarious cross.—C. H. Parkhurst, D.D. (New York.)

Why should our spirits be oppress  
When days of darkness fall?  
Our Father knoweth what is best,  
And He hath made them all.

He made them, and to all their length  
Set parallels of gain;  
We gather from our pain the strength  
To rise above our pain.

—Alice Cary.

Worry is out of place when we have decided what is our duty as to the next step. Yet most of our worry is over the possible consequences of steps we may have to take after the next one. We see that it would not be right for us to turn back from our present position, and we shrink from going forward in view of probabilities in that direction; yet we cannot stand still. What shall we do? If we must not turn back, and we cannot stand still, we have a clear duty to move forward a single step, leaving the consequences with God. That which we fear as an issue of progress in the forward direction, may never have to be met. If it is met, God will help us to meet it. The duty of taking one step being clear, all the rest is out of our sphere for now.—S. S. Times.

The want which we vainly proposed to relieve, soon looks up at us with reproachful face from the still graves. The tears we

failed to wipe away, dry upon the cheek and leave us in the presence of the averted features of distrust, instead of the eyes of sweet reliance. The just expectation which we have disappointed cannot be recovered; there must be a long undoing before you can weave again, in even lines and pattern fair, the tangled web of life.—James Martineau.

Nothing is more fatal to friendly relations than complaints and reproaches and demands for explanations. People must be judged in the wholeness of their conduct. A thousand subtle influences, unexpected and unforeseen events, have their action and reaction on life. A thousand things occur that can neither be analyzed nor defined. Many a temporary alienation is effectively overcome by silence. Reproaches, questionings, but widen the gulf. Leaving it alone, taking up other interests and ideas, bridges it over.—Union Signal.

The best teacher of trust is thankfulness. Any one who feels habitually how much there is to be thankful for, will not be so likely to be dismayed when troubles come. Do you not know that dismay? Have you never heard that cry out of some sore affliction—"What have I done to deserve this? Oh! what can I have done, that all this should happen to me?" A thankful heart will sometimes feel like using the very same expression, only it will be for exactly the opposite occasion. And that is the true thing. When you feel the joy of being alive, when things are going well with you, when some great, tender blessing has come quietly into your life, then say, as much as you please: "What have I done to deserve all this?" If we thought this, and said it oftener, in the spirit of thankfulness, we should not be dismayed by even the saddest calamity, but should be able to stand up and face it with the uplifted brow of strong, immovable trust.—Rev. BROOKS HENRIKSON, in "Sermons of Courage and Cheer."

Away up among the hills I have seen the great lake that drew into itself the rains of heaven, fed by a thousand streams, and holding in sweetness and purity its vast store for the far-off city with its hosts of men and women and little children. Down there were ten thousand common wants which it waited to supply, the weary toilers whom it waited to refresh, the sick and fevered whom it soothed and comforted. And I thought how that between its fullness and the city's wants there stretched the hidden pipes forever receiving, forever distributing. But for these all the wealth of water were but a waste; and but for these the city were none the better for that fullness. So lowly and so lofty is our work. We lift up our eyes unto the hills where is the infinite love and help of God. We look upon the city and sigh over its sins and sorrows. And lo! this is made our glorious possibility—to draw from that fullness for the wants of those about us, bringing into the midst of earth's want and sorrow the healing help, the almighty strength, the transforming love that are available for us in Jesus Christ.—Mark Guy Pearse.

## HEART'S EASE: ON CHILDREN'S SUNDAY.

Mrs. Harriet A. Cheever.

MRS. BARTLETT was troubled about many things. To begin with, she was not over strong, and this fact, joined with a business matter relative to a little property she owned in North Carolina, had induced her to visit that balmy State with a double purpose.

The doctor had told her how soft and health-inspiring were North Carolina breezes, and she hoped to dispose of the land that was now more a source of anxiety than anything else. She surely had improved very much in health during a six weeks' sojourn, and although the land was sold, yet matters connected with the settlement of the deeds still detained her in the southerly locality which was getting far too warm for comfort, now that June, beautiful June, was smiling over the land.

So impatient was Mrs. Bartlett to return North that it was with real disappointment she learned another week must elapse before the local lawyer was to return from a short trip and put her documents in satisfactory shape.

But perhaps what caused the lady the greatest disquiet and unrest of all, were certain vexing problems which had arisen of late concerning her religious beliefs. She was a very sincere seeker after the truth. But what safely to accept as truth? That was a question troubling her not a little. One scientific journal she had perused for years, accounting it always reliable, had presented arguments so forcible, and apparently unanswerable, proving that many of the strongest and most comforting beliefs of her life were utterly untenable in recently revealed light, that she wondered if, after all, the cherished doctrines had been deplorably misunderstood. Then a minister who had supplied the pulpit in her accustomed church during a portion of the dreary time while they were without a settled pas-

tor, had with seeming smartness pointed out various errors discoverable in the sacred Word of God, assuring his listeners with an air of invincible conviction that correct interpretation had never yet been given certain passages of the most vital import. Still again, two or three books recently much talked of had questioned not only the authorship, but also the authenticity, of holy chapters in her beloved Bible, concerning which it seemed almost like sacrilege in her eyes even to raise a question. But here were good, solid men, the scholars and divines of the country, lending not only their sanction to, but aiding in, these momentous investigations.

Had Mrs. Bartlett been stronger, these things would not have troubled her so. Her faith would doubtless have arisen in its might and laid at rest these pricking trials assailing her soul and sending a thousand trembling queries afloat in her mind which she found it impossible to quiet or to satisfy with answers. As a consequence, there began an eager search after such light as various learned writers could throw on the subject. But, alas! one able, clearly-defined line of discussion seeming to make all things plain one day would be contradicted and overthrown by an equally clever and convincing one of an opposite deduction the next day. Mrs. Bartlett's mind was one restless sea of uneasy questioning, and she could only ask God to Himself reveal to her the best interpretation of the divine teachings.

When Sunday came—the last one to be spent in North Carolina—a dull headache kept her from church in the morning; but feeling relieved at noon, she sauntered out soon after the midday dinner, finding it unusually cool and breezy in some woods not far from the hotel. She strolled on and on, going further than she realized, and all at once she came upon a scene as unexpected as it was interesting. In a little clearing in the sweet pine forest was gathered a large company of colored children, some seated flat on the fragrant pine needles, others on some rough pine boards forming hastily improvised seats. A few men and several women were present, a number of the latter with babies in their arms. But the children, shiny skinned, ebony black, and merry-eyed, half naked on the warm June day, swarmed like little bees in the romantic, perfumed spot.

It was evidently a place where such meetings, or ones of a similar nature, were frequent, for the seats were nailed down, and the ground trampled as if by many eager feet. On a low, broad platform stood a tall, loose-jointed, ungainly figure, with long arms, a swinging movement of body, and a face as black as midnight. Hanging from the trees were tastefully yet carelessly arranged drooping garlands made of sweet Southern flowers. The magnolia, multiflora rose, and sprays of jasmine and honeysuckle, heavy with rich scents, were hanging pendent all around, while portions of the rude platform were profusely strewn with the same beautiful blooms.

But little notice was taken of the stranger, who came slowly up and quietly seated herself on one of the boards farthest from the speaker. She was tired, glad of the rest, and not a little affected by the scene on which she had entered. A kind of camp-meeting hymn was given out and sung with a gusto which brought tears to the white lady's eyes.

"Poor creatures!" she thought. "How genuine their worship seems, how simple their acceptance of whatever religion comes in their way, and—oh, what troops of children! I wonder what it means?"

She was soon to find out. For, once the singing had ceased, the awkwardly constructed man on the platform began his address without more ado.

"Chilluns," he said, in a voice melodious as a well-worn flute, "what fo' has yo' come yere today? What day am this?"

"Chillun's Sunday!" came in hasty chorus.

"Yah! Yah! so it am," assented the flute; "yo' all knows dat, sure eno'. An' a mighty peart, sunshiny day it am, jes' as if de Lawd a-mighty wor smilin' on yo' all, an' wishin' yo' a happy time. When we yeard as de people up Norf was beginnin' to hev a Chillun's Sunday, we know'd as 'twere de good Lawd Himself as put'n it in de hearts of His servants to start a Sunday thet wor' to be de chillun's own."

"An' now, belubbed, wot fo' we gets yo' all togedder in dese yere beautiful woods an' unner dese wisperin' trees, but jes' to tell yo' 'bout de dear Christ, an' de best way ob gettin' troo dis yere troublesome worl' in wich we libs. I doan want fo' to scare yo', or make yo' one bit 'fraid, but I wants fo' to tell all ob yo' dear leetle pick'ninnies dat

dis is a quar worl', an yo' wants to start out inter life wi' a great big b'lief in de Son ob God, that nothin' can alter or shake. Den nothin' need eber unsettle yo' agen."

"Now dis yere Jesus Christ, He comed down outen heaben an' spent His whole life a-healin' de sick, a-raisin' ob de dead, a-blessin' ob leetle chilluns; den He die on de cruel cross to sabe eb'rybody dat will only b'leeve in Him."

"Now, chilluns, I wants fo' to tell yo' 'bout dis cross ob Christ. It's jes' de safest, dearest, mos' presshus ting yo'll eber hear ob as long as yo' lib. An' Jesus Himself is de lubliest, de sweetest, de kindest Frien' yo' eber can hev! Doan forget dat, chilluns! An' God is yo' Fader—very strong, an' tenderer dan yo' own mudder. What fo' did He make de flowers? Wot fo' did He gib de birds dere sweet little voices? Wot fo' did He gib His own Son to die on dat cross?"

The long figure swayed to and fro as the speaker's earnestness increased; he pointed an impressive finger down into the attentive group before him, and his voice was not unlike a low, mournful song as he continued:—

"Listen, chilluns! One dese yere days, wen all yo' leetle undergrofe gets bigger, dere'll come men wid great big heads full ob learnin', men as hes studded and poked inter books an' books, an' got'm crammed wid all kinds ob ideas, an' dey'll tell yo' dat de bressed Bible means dis ting, an' means dat ting; but I wants yo' all to 'member dat ole Uncle Pete tell yo' on Chillun's Sunday dat de Bible means de Cross ob Christ! An', chilluns, it doan make no sort ob difference wot kind ob trouble yo' sees in dis yere worl', yo' allers are safe, yo' allers kin find comfort, yo' allers kin find heart's ease at de bressed Cross ob Christ! Now doan forget dat! Woteber else yo' disremembers, doan forget dat de place fur to get ridden ob all fear an' trouble, is dat wonerful Cross ob Christ. W'y, it's heart's ease itself!"

"An' I jes' wants to tell yo', an' yer mudders an' yer faders, one odder ting too. It's 'bout rocks! All yo' leetle pick'ninnies, an' all yo' older grofe, has seen de rabbit, an' de 'possum, an' de fox go flyin' to de rocks fur safety wen de hunters come troopin' 'long. An' I'll neber forget one day wen I, ole Uncle Pete, was mos' sun-struck'd out in de cotton fiel'; all sabe me wor creepin' unner de shadder ob a great, oberhangin' rock. My! de shelter ob dat rock! 'Twere like salvation! An' it wor salvation fo' po' ole Uncle Pete dat fery day."

"Well, now, de bressed Bible tells in eber so menny places dat de Saviour am like a Rock. It tells ob de lub an' care ob God like a gret Rock in a weary land. An' de Psalmist asks to be led to de Rock 'dat am higher dan I.' An', chilluns, dat Rock am only anudder name for de Cross ob Christ. If yo' libs to be a hundud yeas ole—an' Uncle Pete mus' be nigh a hundud—dat Cross will neber fail yo'—neber! Doan let no preachin' men, nor preachin' books, doan let nothin' eber spile or destroy yo' peace long as de Cross am in sight—an' de Cross will be in sight till yo' gets to de gate ob heaben."

Uncle Pete concluded with a little story which Mrs. Bartlett really did not hear. No need. She had heard enough. As the children's sweet voices arose again in song, she softly crept away.

"Oh, the sweetness of it all!" she murmured, the tears really raining over her face. "The sweetness of it all! So plain, so simple! The Cross of Christ, and heart's ease! The Rock that is higher than I! The shadow of a great Rock in a weary land! What more do I need to know? Nothing! Absolutely nothing so far as peace and safety are concerned. Alas! that I had not known it before!"

Her placid, smiling face excited remark among those accustomed to her delicate and usually worn expression. She soliloquized with a really happy countenance as she lay down to sleep that night:—

"Children's Sunday will always be a precious day to me—one whose interests I must further all I can; for like one whom his mother comforteth, my tender Father in heaven has hushed and comforted me, His worrisome child, this day."

And her last waking thought was the beautiful, restful expression of God's humble, earnest servant: "The Cross of Christ! Why, it's heart's ease itself!"

—Mother: "I wish you would rake up the dead leaves in the yard."  
Small Sammy: "I've got a sprain in my wrist, an' the rheumatism in my back, an' growing pains in my right leg, an' an' cramps in my left one, an' headache, an' toothache."  
Mother: "After you have raked the leaves into a pile, you may set it on fire and jump over it."  
Sammy: "Whoopee! where's the rake?"



## About Women.

— Miss Olive Schreiner, since marriage, has become simply Mrs. Olive Schreiner. Her husband, sharing his wife's progressive views, has added her name to his and become Mr. Cronwright-Schreiner.

— Mrs. Bayard Taylor now lives in New York. In former times Mrs. Taylor was a fine horse-woman, and accompanied her husband on most of his journeys. She is the daughter of a noted German astronomer, and aided her famous husband in translating many of his books into German.

— Julia Henahawe, who died in Bellevue Hospital, N. Y., a few days ago, was the first person to respond to the call for volunteers to do nursing at Swinburne Island during the cholera panic two years ago. She was a trained nurse, and the result of her labors was that the percentage of mortality in the pest-house, where she worked and slept, was lower than had ever been known in any similar hospital in this country or abroad.

— Says the *Providence Journal*: "If Mrs. Julia Ward Howe, who last week reached her 75th birthday, is not the most admirable of all the American women who have followed distinctively public careers, it would at least be difficult to name many who can be ranked with her. One does not need to be a believer in all that she has tried to teach and labored for, to recognize her culture, sincerity and depth of altruistic desire. Whether or not always succeeding in enforcing her convictions on the majority of her countrymen or even of her own sex, she has undeniably quickened the intellectual life of many of both sexes; and on her sweet and vigorous old age is showered in abundance the gratitude as well as the admiration of those troops of friends that help to make one's last years delightful."

— The triumph of Miss Kate Windschied in being graduated from the old University of Heidelberg with the title of Doctor of Philosophy, is a triumph for all German women. She is the first woman to win this distinction in Germany, and she won it from the proudest and oldest university of the Fatherland, and against prejudice and traditions which heretofore had been insurmountable.

— Of Miss Agnes Irwin, the newly-elected Dean of Radcliffe College, Dr. S. Weir Mitchell says:—

"Miss Irwin is a very learned woman. She is a good Anglo-Saxon scholar and a past grand mistress of several languages. Her learning she carries with an amount of modesty that is as pleasing as it is rare with those who are her equals in accomplishments. Of her family, I might say that she is the great-granddaughter of Benjamin Franklin. She seems to have inherited many of her renowned ancestor's admirable characteristics. Her mother was a sister of Miss Gillette, and her father at one time was the Minister from this Government to Denmark. Her early life was spent in Washington.

"Her learning comes chiefly from study at home; she is not a graduate of any woman's college, and this fact had a great deal to do with the offer to her of the deanship of the Harvard Annex. It was felt that her freedom would be of advantage to the school; her ideas would be apt to be fresh and better than those of the graduates of some female college."

— Miss Emily James Smith, who has just been appointed Dean of Barnard College, is a daughter of Judge James C. Smith, of Canandaigua, who was for thirty years on the Supreme Bench of New York State. Miss Smith now holds the Greek fellowship at the University of Chicago. After leaving the Harvard Annex she entered Bryn Mawr, from which she graduated in 1889 with the degree of A. B. Miss Smith spent the year 1889-'90 as a student at Girton College, England, with Professor Jebb, and upon returning to this country accepted the Greek chair in Paucker Institute, Brooklyn. She remained there two years, and last spring resigned to go to Chicago. Her deanship begins next October. In 1892 Miss Smith wrote "Selections from Lucian." A paper by her entitled "The Hungry Greeklings," appeared in the *Atlantic Monthly*. A New York paper has the following description of her, given by a woman who knows her well: "I should not call her a pretty woman, although many people consider her so. But she is one of the most attractive women I ever met. She is of medium height and slender. She has a very high, clear brow, and her blonde hair waves straight back from her forehead. Her blue eyes are very keen and they seem always to be laughing. She smiles a great deal and in the most delightful manner. She has a pretty mouth, and the whitest teeth I ever saw. Her face is frank, engaging, and she has a wonderful amount of magnetism. She is one of those remarkable women who make you forget how she is dressed. She has a remarkably keen sense of humor. She speaks rapidly and never wastes words. She is jolly without ever sacrificing her dignity, and is immensely popular with the girls."

— The *Christian Intelligencer*, commenting upon the recent unveiling of the Mary Washington monument at Fredericksburg, Va., says:—

"Without the least desire to disparage the efforts of other ladies connected with the Mary Washington Monument Association, we must express our surprise that the work of Mrs. E. P. Terhune (Marion Harland) received no recognition. She is one of the original members of the Association. She was the first to call public attention to the necessity of at once repairing the monument whose corner-stone was laid by President Jackson in 1833, which had not been completed and was rapidly becoming a ruin. This she did in a very acceptable illustrated paper in the *Home Maker*, of which she was then the editor. The plan was, Repair and complete

the monument according to the original design; or construct a new one. This was followed by repeated appeals through that magazine. Mrs. Terhune wrote a Life of Mary Washington, gave it to the Association, and whatever profit came from it flowed into the treasury of the Association. She continued to plead for the monument through the *Christian Herald*. No one, we believe we are right in saying, has done as much to call public attention to the most worthy endeavor to mark the grave of the mother of Washington becomingly. A large portion of the money obtained to pay for the shaft recently unveiled was procured by the efforts of Mrs. Terhune."

## THE ANGEL-CHILDREN.

Mary Elizabeth Cloud.

Whence came they to the Golden Street—  
These countless ones with carols sweet?

From all earth's broken netherlands,—  
From snow-huts of the Arctic strands;

From little bough-rook'd cradles these,  
Amid the Indian's forest trees;

These bounded with the young gazelles  
O'er Syria's fair and sloping dells;

These Africa's darkest forests gave;  
These China's wild and blood-stained wave.

Aye, still they sweep the shining height  
From isles and homes of love and light.

O beauteous things! On swiftest wing  
They flit around the Heavenly King.

Those little ones His arm doth press,  
Jesus the King, all glorious!

Oh, see! they hush and fold and rest,  
Like snowy doves upon His breast.

To glen or highland haste or stay,  
With task and rapturous roundelay;

Or to the roses now He leads,  
Or by the swaying water-reeds,

Where throng the hosts and cherubs bright,  
All lovely in His sapphire light.

The Heavenly Town is glad today,  
And all the harp and bright strings play;

For lo! it hath upon its street  
The Angel-Children blithe and sweet!

Front Royal, Va.

## IN THE CHEERING-UP BUSINESS.

WHEN the hard times began last year it was reported that a clever woman declared that if she had to earn her living she would become a "general sympathiser," going to any one who wished to pour out her troubles and worries, listening and comforting for a fixed sum per hour; the interviews to be strictly confidential, and the professional sympathiser never to allow herself to have pains or trials greater than those of her client. This seemed an odd little fancy, as impracticable as original, until a short time ago, when, reading over the lists which a Woman's Exchange prepares to meet the wants of its patrons, the eye fell upon this item: "In the cheering-up business. A lady who has had successful experience will read to or amuse invalids or convalescents." Then there is such an occupation, after all, and one which this cheering lady has made successful as well. How does she manage her delicate work? By what cunningly-devised means has she bottled up the sunshine which carries its brightness into the lives of those who are strangers to her? And from what founts does she draw sparkling, exhilarating draughts? And who, after she has spent her day in "reading to and amusing invalids and convalescents," cheers her when twilight gives her back to herself?

It is a beautiful and self-effacing occupation, demanding special gifts of tact and sweetness, and calling for keenness of eye and quickness of ear, and also, contradictorily enough, for a certain judicious near-sightedness and mental deafness, which can leave unnoticed and unheard all that tends to mar the perfect harmony which it is so essential to maintain. Yet while as a means of gaining a livelihood the business is undoubtedly new, it is really an old, very old vocation, to which from time immemorial women have spontaneously devoted themselves. In the home nest, as daughter and sister, a woman learns to express the sympathy of a loving heart, and in the new relations of wife and mother her opportunities increase immeasurably and unceasingly. Upon the so-called weaker partner has ever fallen the duty of lightening by her ready, responsive cheerfulness the burdens borne by her lord and master. When everything down-town goes wrong, home is made to take on more than its usual attractiveness, and the domestic atmosphere has a soothing calm which refreshes the tired man, whose wife and bairnies are at their brightest when poor papa comes in. A married man is more apt to retrieve his fallen fortunes and to reanimate himself more speedily than the unfortunate bachelor, whose only comfort is that when he puts on his hat his whole family is under it!

It is by no means claimed that women have a monopoly of this inspiring, bliss-imparting quality, yet it is always conceded to be such a right womanly talent that the highest compliment that can be paid to one of the other sex is to liken his powers of sympathy to those of ours. The men whom one must depend upon in the dark hours of life, when illness and sorrow and losses depress the most buoyant nature, often possess in the highest degree the power of cheering—physicians, whose mere presence seems to

bring healing; lawyers and clergymen, whose help glows with the unaffected goodness of their sunny natures; and others, weighted with the exacting cares of business life, who yet have a pleasant word and a bright smile in even the darkest hour of their own troubles.

Blessed be all, of whatever age, sex or condition, who are "in the cheering-up business!"—  
*Harper's Bazar.*

## HE WANTED TO KNOW.

ONE day I sat in a car-seat on the Saugus Branch of the Eastern Road, behind a pale, care-worn lady, who was talking to a little boy, from Boston to Malden. As the little boy was of a very inquiring mind, and everything seemed to attract his attention, I could not help listening to some of the questions.

"What is that, Auntie?" the little boy commenced, pointing to a stack of hay on the marsh.

"Oh, that's hay, dear," answered the care-worn lady.

"What is hay, Auntie?"

"Why, hay is hay, dear."

"But what is it made of?"

"Why, hay is made of dirt and water and air."

"Who makes it?"

"God makes it, dear."

"Does He make it in the daytime, or in the night?"

"In both, dear."

"And Sundays?"

"Yes, all the time."

"Ain't it wicked to make hay on Sunday, Auntie?"

"Oh, I don't know. I'd keep still, Willie, that's a dear. Auntie is tired."

After remaining quiet a moment, little Willie broke out:—

"Where do stars come from, Auntie?"

"I don't know; nobody knows."

"Did the moon lay 'em?"

"Yes, I guess so," replied the wicked lady.

"Can the moon lay eggs, too?"

"I suppose so. Don't bother me."

Another short silence, when Willie broke out:—

"Benny says oxins is an owl, Auntie. Is they?"

"Oh, perhaps so."

"I think a whale could lay eggs—don't you, Auntie?"

"Oh, yes,—I guess so," said the shameless woman.

"Did you ever see a whale on his nest?"

"Oh, I guess so."

"Where?"

"I mean no. Willie, you must be quiet; I'm getting crazy."

"What makes you crazy, Auntie?"

—Exchange.

## Little Folks.

### WHAT SQUARED TOM'S ACCOUNT.

TOM sat by the library table, working over his arithmetic lesson. He was trying to find out how much seven yards of calico would cost if one yard cost eleven cents, and his paper was covered with figures. Finally he took a new piece and began again:

To 7 yds. calico at 11 cts ..... \$ .77

And as he finished the last seven, his father looked over his shoulder.

"Bills, Tom?" he asked. "That's right."

I only hope you will never get as many as I have." And he dropped into the arm-chair by the fire, tired with the day's work, and glad to be at home again.

Tom came over and leaned against his father's knee, for the few minutes' talk before dinner that they always had together.

"Papa," he asked, "when a man does any work, oughtn't he to be paid for it?"

"Certainly," was papa's reply, "if he asks a fair price."

Then they began to talk of something else, and papa forgot the question and his own reply long before dinner was ready.

The next day was Saturday, but Tom stayed in the house, working busily at his arithmetic. Mamma was quite worried; she had never before known the boy to study on a holiday, or to refuse to go skating with Ned and Jack.

He worked all the morning, lying in the cushioned window-seat, and not until after lunch did he give a thought to the new skates. Mamma told Kate that she was afraid Tom was not well, and she really looked relieved to see him flying down the hill in the afternoon. Wonder of wonders! he was not late to dinner, but came in early, and slipped into the dining-room before any one else had come down.

He looked a little conscious when a note dropped out of each napkin, and waited impatiently to see them unfolded. Kate opened hers first and glanced through it, breaking out into merry laughter. Tom looked cross. Kate always laughed at him.

He wished he was sixteen and she was twelve, he would laugh at her all the time.

"Why, Tom," she was saying, "what perfect nonsense! Mother, did you ever see anything like this? Tom has sent me a bill for helping me yesterday!"

In the meantime mamma and papa had

opened their notes, and had discovered that they too had received bills from Tom. Papa's ran this way:

Mr. H. W. ELLIS.  
In account with TOM ELLIS.  
To 3 runnings up stairs at 1 ct. .... \$ .33  
" 3 bringings of papers at 3 cts. .... .30  
" 1 binding slips at 5 cts. .... .25  
Sum total ..... \$ .88  
Received payment,

Mamma's was a little different, but these were the items:—

To 1 going to tell Brigot something at 2 cts. .... \$ .40  
" 1 taking note to Professor at 10 cts. .... .30  
" 1 holding wicket (cause I hate it) at 20 cts. .... .20  
" 3 staking books to Liberry at 4 cts. .... .12  
Total ..... \$ .92

Kate had the worst of all. This is the way hers read:—

To 4 going to Mollie Brown's at 5 cts. .... \$ .20  
" 1 taking note to Professor at 10 cts. .... .30  
" 1 holding wicket (cause I hate it) at 20 cts. .... .20  
" 3 staking books to Liberry at 4 cts. .... .12  
Total ..... \$ .82

Papa put his down without saying anything, and mamma looked at Tom with a queer little smile, remarking, "Well, Tom, it seems that the family owes you more than a dollar."

"Yes, ma'am," said Tom, cheerfully; "and papa said if a man asked a fair price for his work, he ought to get it. And if you could pay up tonight, I could get that dandy big jack-knife on Monday—the one like Ned's, you know."

The family didn't say whether it intended to "pay up" at once or not, and Tom felt a little doubtful, when he found papa and mamma talking in the study together afterward, just how his plan would succeed.

However, at breakfast he found beside his plate a dollar bill, a ten-cent piece, and three pennies, and the three bills waiting to be receipted. He signed "Tom Ellis" in big letters to each one, and pocketed his money, thinking of the big knife that he was going to have.

The first thing he did when he came home from school in the afternoon was to run to mamma and show her the four blades—two big ones and two little ones—and she was almost as much pleased as he. At dinner-time he was quite surprised to find in his napkin, this time, three little notes, just like the ones he had sent to papa and mamma and Kate the night before. He didn't open them until after dinner, because the little doubtful feeling had come back, and he thought he would rather be by himself. When, finally, he did look at them, this is what he found:—

TOM ELLIS in account with  
Mr. H. W. ELLIS.  
To 1 pair skates mended ..... \$ .15  
" 5 pencils sharpened ..... .50  
" 1 st. Nicholas bought ..... .35  
Total ..... \$ .95

The second one was mamma's:—

To 1 pair trousers mended ..... \$ .35  
" 10 buttons sewed on ..... .30  
" 1 pair mittens mended ..... .20  
" 1 geography covered ..... .10  
" help with lessons ..... .20  
Total ..... \$ .95

The third was Kate's. "She's forgot some things," Tom murmured to himself as he read it over.

To 1 skate bag made ..... \$ .15  
" 1 splinter taken from hand ..... .45  
" 3 buttons sewed on shoes ..... .30  
" 1 finding cap and mittens ..... .10  
" picking up school books ..... .10  
Total ..... \$ .95

"She didn't say anything about making candy for the fellows yesterday, or coming to school with my slate when I forgot it, or showing me how to do that ninth example."

Very quietly Tom sat for a little while, and as he sat there he thought it all over; he remembered ever so many things that papa and mamma hadn't put in their bills. Then he took his slate and pencil to count up all he owed.

It was not very hard to do, and soon the answer—\$1.60—stared in his face. Slowly he got up from his chair, slowly went over to the closet, and brought out his red bank in which he kept the money he was saving for his share in the big "bob" that the boys were having made. There wasn't any way out of it. If papa and mamma and Kate asked a fair price for what they had done for him, he surely ought to pay their bills as they had paid his.

He wouldn't have cried for the world, but his throat felt very lumpy when the bank was opened, and all the precious dimes and nickels and pennies were in his hand—two dollars and three cents.

Then he took his slate again, and did an example in subtraction—\$1.60 from \$2.03 leaves \$0.43. Back in the bank went forty-three cents, and then, dividing the rest according to the bills, he took the money and went upstairs and paid his debts. Kate was going to say, "Keep it, Tom dear; I don't want your money," but a look at mamma's face warned her. She receipted her bill, mamma and papa signed theirs, and Tom, with a very sober face, kissed the family all good-night.

But the little mother's heart went out after the boy, and when he was safely in bed she came in and knelt down with her arms around him.

"Tom," she whispered in his ear, "mothers and little boys don't ever do things for each other for money, or fathers or sisters either, Tom. What do they do them for, dear?"

And Tom replied steadily and slowly, "Never for anything but love, mother dear."—GRACE DUFFIELD GOODWIN, in *S. S. Times*.



## Editorial.

### MENTAL VISITANTS.

WHILE we should be hospitable to new ideas, we should not indulge early familiarity. There are tramps, as well as true pilgrims, who may bear infectious diseases, and endanger the health and life of the household. The law of quarantine should be scrupulously observed; the virtues of the cold bath and fumigation should be tried before they enter our grounds. Once within the gate, they should have place in the little chamber. Some of these visitants are unduly bold, entering the parlor with rude familiarity and claiming intimacy with the family, and, in some instances, proposing to seal the bond of fellowship by marriage into the house. The ideal visitants are more modest and quite willing to endure the test of time and to accept the fair estimate of the host. The rude visitant should be rejected as probably belonging to the tramp class, while those of humbler mien should have a chance to show their angelic qualities. Take in the vagrant idea, but do not suddenly allow it to give law to the house. Summer and winter the new-comer before he has the freedom of the place.

### SHORT AND LONG.

TAKE short views, says one. Take long views, says another. And between the two counsels there is perhaps perplexity. But the true solution of the problem comes not through the business expedient of splitting the difference, nor through any other timid compromise arrangement even if it be labeled the golden mean; it comes through a philosophic comprehensiveness which recognizes and includes the truth in both statements. He who should take only short views and he who should take only long views would both do very foolish things; so would he who settled down on the principle of having views neither long nor short, but just about half-way between. Both short and long views must be taken. If we have light for one step more, and strength to do each day's work as it comes, why need we trouble ourselves as to the uncertainties and possibilities of the distant future? Short views are a wonderful help against worry. On the other hand, to live for the day or the passing moment, reckless of the harvest that shall surely spring from the seed we carelessly scatter, is not wise. It is given to man in good degree to see the end from the beginning that he may direct his course aright and lay out with prudence plans that shall compass the years of his earthly sojourn not only, but eternity as well. As to our troubles and difficulties, short views; they will soon be over, and should speedily be forgotten. As to our purposes of usefulness and hopes of reward, long views; for heaven itself should continually be in our thought, a stimulus to every good deed.

### SPIRITUAL MARKSMANSHIP.

THE Apostle who drew lessons for his readers from the various contests of his time, such as the foot-race and the boxing-match, would certainly, were he living in this day, make a spiritual application of the present trials of skill. And among them what more readily yields instruction than shooting at a mark? One of the marvels of these modern years is the perfection to which it has been carried. In a great international contest a few years ago at Creedmoor an American rifleman made a total of 219 points out of a possible maximum of 225; and possibly even this has since been surpassed.

It is difficult to realize what such a triumph means. With the target a thousand yards, or more than half a mile, away, to miss the "bull's eye," which at that distance appears about as large as a small "o," only six times in forty-five, as the man did who scored 219, is almost miraculous. It requires perfect steadiness of nerve, muscle, eye and hand, and that under most trying circumstances. The marksmen lies upon the ground when he shoots, in a constrained posture which tends to make the muscles tremulous. There is all about him the tremendous excitement of a thronging crowd, and within him the thought of the importance of the contest, both assailing the calm of his nerves. The variation of a hair's-breadth at foot or hand or shoulder ensures a miss. The exact elevation of the piece must be secured, and to make this the harder the target is usually placed at three different distances—800, 900, and 1,000 yards. Exact

allowance must be made for the wind, strong or weak, blowing across the range. The most accurate nicety of judgment must be shown in a variety of particulars. There must be no nervousness, no misgiving, no faltering in the determination. If all these things are perfectly combined, then the little conical bullet, released from its barrel at precisely the right second, rises in a long curve through the air, deflected more or less by the moving currents through which it passes, reaches to a height of some forty feet above the ground, and then curves downward to its tiny mark. To make a centre shot under these conditions thirty-nine times out of forty-five in a single day, and to miss only by an inch or two in the other six trials, as has been done, means the most indefatigable practice month after month, year after year; means constant study, arduous exercise, and faithful compliance with all the conditions leading up to perfection.

How few Christians there are who make anything like so steady a progress in the great art of holy living, or approach anywhere near so closely to perfection! The most common Greek word for sin which we find in the New Testament means literally "missing the mark." What poor marksmen, in this sense, most of us are! The chief trouble is, we are not willing to pay the price, to take the pains, to make this the one object of pursuit. Yet the prize is of far greater value than that contended for at Creedmoor, the end far nobler, and more deserving the utmost expenditure of one's powers.

### SECOND CRADLE OF CHRISTIANITY.

THE first cradle of Christianity was, as we have seen, in Palestine. There the child was born and manifested forth his glory. The second cradle, hardly less interesting or marvelous than the first, was Asia Minor. In its first cradle the church remained down to A. D. 70, when, on the destruction of the Holy City, the body of disciples emigrated to the Ionian cities of the west.

In its most comprehensive sense Asia Minor includes the broad spit of land between the Mediterranean and Black Seas, and extending from the Central Asian chain of mountains (the Taurus) to the Aegean Sea. The eastern section is broken and mountainous, in many places lifted seven thousand feet above the sea level, while the west, as it slopes toward the Aegean, contains many beautiful and fertile valleys and outspread plains. The Roman Asia was confined to the west, or to the territories included in the kingdom of Cressus and those occupied by the Greek settlements near the sea. It was the Greek occupation, dominated, in the period of which we write, by the Roman Empire. The basis of the civilization was Greek, but the ruling class was Roman. This formed one of the richest and most powerful of the Roman provinces. Of the cities on the coast the most important was Ephesus. What London is to the British Empire, or New York to the American Republic, that was Ephesus to Asia Minor and the eastern half of the Roman Empire—the centre of commerce, enterprise, wealth, culture and religion. Ephesus was a babel of many tongues; the people of all nations and tribes crowded its gates and traded in its marts. All the world was there—the bad with the good, the vilest superstitions crowding close to the temple of the living God. There was the temple of Diana, one of the seven wonders of the world, as well as the church of St. John.

In various parts of Asia Minor the Gospel, early planted by St. Paul, took firm root and made luxuriant growths. Here as nowhere else the new faith gained a foothold among the Greek as well as the Hebrew population. This was especially true after A. D. 70, when the members of the church in Palestine came almost in a body to reside in the Ionian cities. From A. D. 70 to A. D. 170 the bulk of the church was in Asia Minor. The church had obtained a lodgment, indeed, in many other localities—in Egypt, in Rome, in Athens, and even in the distant Babylon; but in all these outlying places it was comparatively weak. It was for the most part Jewish in its membership; the Hebrew element lived separately, and in many instances hardly touched the native population. Even in Rome the liturgy of the little church during this century was Syrian or Hebraized Greek, showing that the church was largely Jewish.

But in Asia Minor during the century from A. D. 70 to A. D. 170 the case was different. The spirit of the church had penetrated the native society. Large organizations grew up in the cities, made up entirely of non-Jewish members. Elsewhere the

state failed to note the presence of the new religion, but in Asia Pliny's attention was drawn to the importance of this Christian element in the population over which he ruled. This happened because Christianity had grown to more importance in Asia Minor than anywhere else in the empire. "Henceforward," says Bishop Lightfoot, "we find the headquarters of Christendom no longer in Jerusalem nor even at Antioch, but (for a time at least) at Ephesus." Here St. John fixed his abode after his temporary banishment to the Isle of Patmos. Here also—if tradition may be credited—lived Andrew, the friend of John's youth, a native like himself of Bethsaida and a fellow disciple of John the Baptist. Thus two men were linked together in the latest years of their ministry, as they had been united in the first moments of their conversion. Philip, whose name is especially connected with that of Andrew in the evangelical narrative, died and was buried in Hierapolis in Phrygia.

There were three other men in Asia Minor at the time in whom we have the deepest interest and whose lives connect the church in Asia Minor back to the past and bear its testimony on to the future. These three men are Polycarp, Papias and Irenaeus. Polycarp was born A. D. 89, was made Bishop of Smyrna near A. D. 100, and suffered martyrdom (as Lightfoot claims) under Antoninus Pius, in A. D. 155 or 156. As the disciple of St. John, he takes us back to the very origin of the church. The whole story of the Gospel he heard repeated from the lips of the beloved apostle, and possibly from other members of the apostolic band, and was accustomed long after to repeat anecdotes of the last of the apostles, some of which have come down to us. He lived in the most tumultuous period in the religious history of the Roman Empire, and the chief arena of the struggle between the ancient and new cults was Asia Minor where was his episcopal seat. It was the attempt at the pagan revival in the empire. Polycarp gives an account of the martyrdom of Ignatius of Antioch, who passed through Smyrna on his way to assume the martyr's crown at Rome. Papias was another disciple of St. John, "well skilled in all manner of learning and well acquainted with the Holy Scriptures." About the age of Polycarp, he became Bishop of Hierapolis in Phrygia, and suffered martyrdom at Pergamum about A. D. 161 to 164. Interesting fragments of his writings remain in Eusebius and other writers. Of these early men of Asia Minor, who were familiar with the traditions of the primitive church, a peculiar interest attaches to Irenaeus, who carries us over, as on a high bridge, to the ages beyond. Irenaeus was born perhaps at Smyrna about A. D. 120, and was educated at the feet of the blessed Polycarp. About A. D. 177 he became Bishop of Lyons in France and suffered martyrdom under Septimius Severus in A. D. 202. Irenaeus was both learned and able, and has transmitted to our own time some of the most important of the post-biblical writings. In these three men we have a complete chain connecting us back to the apostle John.

For a knowledge of Christianity in Asia Minor during the century following A. D. 70 we have important sources. The Apocalypse of St. John flashes out upon the darkness like an electric light. Jesus Christ and the seven churches are at once revealed to our view, and the great light penetrates the darkness of distant ages. Then come the epistles to the Philippians by Polycarp, the epistles of Ignatius to the Ephesians, the Philadelphians and the Philipians. There are fragments from others in Eusebius. The most curious work of the time is a religious novel entitled, "Paul and Thecla." Though a fiction, it gives the local coloring and customs and enables one to realize, above any other writing extant, the social condition of Asia Minor. It was written during the first century, in the lifetime of St. John. Thecla was a native of Iconium, where the scene of the story is laid, and was a female evangelist who baptized her own converts. The story is quoted in the opening of the second century in advocacy of woman's rights in the church. Bishop Lightfoot's "Life and Times of Polycarp" and Ramsay's "Church in the Roman Empire" are recent, monumental works illustrative of this century in Asia Minor.

The changes wrought in the church in the new cradle are instructive. We note two or three of the more important and far-reaching:—

1. The membership of the church became predominantly Gentile and Greek. There was no doubt a Jewish substratum, which was considerable at the beginning of

the period by reason of the large exodus from Palestine after the fall of Jerusalem in A. D. 70; but long before we reach A. D. 170 the Hebrew element was lost in the Gentile. The church at Antioch had received Gentiles, and yet that church remained, in the mass, Jewish. In Asia Minor we first come to an almost purely Gentile church.

2. The type of religious life now became non-Hebraic. The Hebrew usages were no longer observed. The Lord's Day superseded the Sabbath. The Jewish ritual and forms were omitted. The whole Christian institute received a more liberal interpretation. The ceremonial law vanished; the principles of the Gospel came into its place. The church was adjusted to a Gentile civilization. In securing this adjustment the spiritual life no doubt suffered some damage by the introduction of heathen and worldly elements, but in spite of this the change resulted in much good; for

3. This new Gentile church was progressive. The church had taken on the enterprise and energy of the Greek race, renewing the evangelistic spirit of St. Paul. This progressive feature is seen in the change of type. The old heathen populations, as in Phrygia, were inclined, even after becoming Christian, to remain conservative and abide in the letter. The heretical sects of the time clung to the old order and could not be roused to march with the foremost column. The Greek section was more malleable, and more readily grasped the spiritual significance of the Gospel of Christ. Montanus found his followers among the indigenous stocks of Phrygia.

4. The church in Asia Minor was peculiarly aggressive. It was the missionary church of the age. Ephesus was the focus of largest Christian activity. From this centre lines of influence went out into all parts of the empire. Irenaeus carried the Gospel to Gaul and thus forms an important link between the east and the west. Christianity was becoming an essential force; it had moved out into the empire and had become recognized by the authorities of the world. The infant in the new cradle was already reaching forth toward the throne of the Caesars.

### Retirement of Rev. Dr. William McDonald.

IN the last issue of the *Christian Witness* we read, with surprise and regret, the following:—

#### THE EDITOR'S RESIGNATION.

It is now twenty-five years since I was elected editor of the *Christian Witness and Advocate of Bible Holiness*, and it is with many regrets that I am compelled, by continual declining health, to resign the position and commit it to other hands, who will, I am sure, be able to do far better than I have done. This has been done at a sacrifice, but I do not regret it. I am conscious of having failed in many things, and see cause for humiliation before God. In the midst of the earnest battle in which I, with others, have been engaged, I have doubtless made mistakes, and who has not? Will all the dear people of God earnestly pray that the retiring editor may spend what little of human life remains at the feet of Jesus, and finally be found among those who are "washed in the blood of the Lamb."

W. McDONALD.

When, fifteen years ago, the writer was supplying for the term of two years the Methodist church at Auburndale, Dr. McDonald and family were among our sympathetic and helpful parishioners. An acquaintance with the retiring editor was then formed which was sincerely fraternal and reciprocal. We have often differed widely, and sometimes sharply, in our views of certain truths, but our personal friendship has never been disturbed. We regret that he must resign his work. Many have considered him the only link that has connected our Methodism with the *Witness*. He has reached his threescore and fifteen years. He is unable longer to do mental work. Looking him in the face as we did one day last week in our office, it was difficult to realize that he was ill. He goes with Mrs. McDonald—who, we are happy to say, is in quite comfortable health—to Brunswick, Me., the present week, for a two months' visit with his son, Prof. Wm. McDonald, of the chair of history and political economy in Bowdoin College. We prayerfully hope that during these weeks of absolute rest he may recover his wonted vigor and be spared for many years of usefulness and joy.

### Personals.

—Bishops Mallalieu and Vincent are reported to be in a hopeful state of convalescence.

—Hon. Murat Halsted will deliver the annual address at the coming commencement at Allegheny College.

—Rev. B. Fay Mills preached for the Brooklyn Tabernacle congregation (Dr. Talmage's) in the Palace Rink, Clermont Ave., last Sunday.

—The decease of Dr. A. U. Beall, a prominent member of the Cincinnati Conference, pastor at Westwood, Ohio, a suburb of Cincinnati, is announced.

—Dr. John R. Wright, of Washington, D. C., president of the National Local Preachers' Association, and Rev. James North, of Baltimore,



treasurer, sailed, May 11, for Glasgow. They are fraternal delegates to the Wesleyan Methodist Local Preachers' Association of England.

—We are happy to notice in our exchanges that Bishop Foss is in the harness again, preaching and making addresses upon important occasions.

—Dr. C. H. Payne and President H. B. Ridgeway delivered addresses at the triple anniversary of the erection of St. Paul's Church, Cincinnati, June 3-5.

—Prof. M. S. Vall, of our School of Theology in Tokyo, with his family, is on his way to the United States. Prof. Vall has been absent fourteen years.

—President M. L. Barr, of McKendree College, Lebanon, Ill., has resigned; he intends to pursue a post-graduate course at Johns Hopkins University.

—Announcement is made of the approaching marriage of Dr. Albert Long Morrison and Mary Anna, daughter of Mr. and Mrs. Samuel H. Bailey, of Providence, to occur June 30.

—A pleasant note just received from Rev. F. H. Knight says: "We are now established in Berlin and are immensely pleased with the city, and are already settled down to hard work."

—At a meeting of the Wesleyan Association held last week, Principal C. C. Bragdon, of Lasell Seminary, was elected a member to fill the place made vacant by the decease of Edwin H. Johnson, of Lynn.

—Dr. L. W. Munhall's services at Mobile, Ala., are attracting immense audiences. At a service for young people held in the Rink over fifteen hundred were present, and at this service 234 solemnly pledged themselves to Christ.

—A basket of peaches fresh from the orchard of R. Putnam, of Kanapaha, Fla., reached our table last week. We return thanks to our good brother, formerly of Temple St. Church, this city, for this thoughtful remembrance.

—Bishop Andrews and his brother, Judge Andrews, of Syracuse, will sail for Europe next week. The Bishop is delegated by our church to bear its greetings to the Irish and British Methodist Conferences. He will return in August.

—Irving E. Beach, only son and child of Mr. and Mrs. L. Beach, of Lawrence, class of '94 Massachusetts Institute of Technology, graduated on Tuesday, May 29. Mr. Beach will sail on the "Gallia," June 23, and will spend the summer in European travel.

—The Pittsburgh Christian Advocate of last week says: "Dr. S. L. Baldwin will take the place of Secretary J. O. Peck on the program of the Akron District Conference. He will also preach in Akron, June 10, and address a missionary meeting at Warren the 11th."

—Rev. I. G. Ross and wife, of South Portland, Me., are attending the anniversaries of the Temperance, Industrial and Collegiate Institute at Claremont, Va., of which Rev. John J. Smallwood is president. Mr. Ross is to deliver an address upon "The Liquor Problem and its Suppression."

—The Baltimore Methodist, which, by the way, in these days is especially versatile and interesting, says in its issue of May 31: "Dr. Townsend gave a fine lecture before the Baltimore County Teachers' Association last Saturday morning at the Y. M. C. A. on 'Mental Investments.'"

—Fred S. Woods, son of Rev. Frederick Woods, of Saratoga St., East Boston, has taken the degree of Ph. D., magna cum laude, at the University of Göttingen. Mr. Woods' specialty is mathematics. He was instructor at the Boston Institute of Technology before his departure for Germany three years ago.

—Rev. W. F. Sheridan, a recent graduate of the Boston University School of Theology and now in charge of the Methodist "forward movement" in Detroit, Michigan, is to sail from New York on the 16th inst. for England, where he is to study the Manchester and West London Missions and similar forms of modern aggressive Gospel work.

—Rev. J. T. Docking, Ph. D., of Westbury, N. Y., who was one of the original founders of the Epworth League, and manager of the Epworth Pilgrimages, has been invited to speak at the Grindewald on the Epworth League of America. This is the great Chautauque of Europe, in charge of Rev. Dr. Lunn, editor of the Review of the Churches.

—The Northern Christian Advocate says, in its issue of May 30: "Last Thursday evening Mr. and Mrs. E. F. Holden gave a reception at their home in Syracuse in honor of Chancellor and Mrs. James R. Day. Some six hundred invitations had been issued, and the ample residence was crowded. The scene was a very picturesque and brilliant one. The collation was unusually elaborate and was most attractively served. Chancellor and Mrs. Day were assisted in receiving by Dean and Mrs. John R. French, Dean and Mrs. Henry D. Didams, and Dean and Mrs. Leroy M. Vernon. The guests included the faculty and trustees and the senior class of the University and many of the younger alumni of the city, with many of the most prominent citizens of Syracuse and its vicinity."

—The wedding of Miss Caroline Lucina Bourne and Dr. John Dinsmore Brewster occurred last Thursday evening in the Methodist Church at Auburndale, Rev. T. W. Bishop performing the ceremony. A reception was afterward held at the residence of the bride's father. After a two months' trip in the West, Dr. and Mrs. Brewster will reside in Windsor, Vt.

—Rev. G. R. Palmer, presiding elder of Portland District, writes: "Rev. D. B. Randall, D. D., who was ill at the session of the Maine Conference, has since been out of doors, but the last time we saw him he was sick enough to be in bed, though he prefers the lounge or chair. His physician speaks hopefully of his recovery. Many of his brethren inquire for him, and remember him in their prayers."

—Dr. C. S. Rogers, presiding elder of Boston South District, has been quite seriously ill with pneumonia. It is gratifying to his many friends to know that he is now convalescing. He is able to sit up a little time every day. During his illness he has been cheered by the calls of many brethren in the ministry and parishioners of other days. Dr. Joseph H. Mansfield is assisting him in his work on the district.

—Rev. W. A. Sullivan, recently pastor of the Methodist Church at Upton, is to sail for England and Germany in the "Majestic" from New York on June 13. Mr. Sullivan, who is a graduate of the College of Liberal Arts and of the School of Theology of Boston University, has been awarded the Jacob Sleeper Fellowship from his college, and is to devote the coming year to Semitic studies at Halle and another German University.

—We acknowledge a very pleasant call from Rev. G. W. Collier, Chaplain U. S. A., and member of the North Ohio Conference. Chaplain Collier and wife are spending some weeks in Boston, drawn thereto by the presence of two sons, both graduates of Ohio Wesleyan University, one of whom is a student in the School of Theology of Boston University, and the other pursuing a course of special studies at Harvard University.

—Dr. Sumner A. Furness, a talented young colored medical graduate, who in the competitive examination stood highest and therefore earned his choice of positions in the City Hospital in Indianapolis, Ind., was installed June 1. It is stated that there is a temporary revival of color line prejudice and some expectation of trouble. Dr. Wright, the superintendent, says that no discrimination shall be made against Furness.

—The Christian Advocate says, in its last issue: "Bishop Foster spent Sunday last in this city, delivering in the morning, at the twenty-fifth anniversary of St. Luke's Church, this city, a lengthy historical address of great interest. On Monday he made a brief address at the special services held by the Preachers' Meeting in memory of the late Dr. J. O. Peck. The Bishop was in our office on Monday. He is in improved health, and was about to leave for Bristol, Conn., where he was to preach the dedicatory sermon on Tuesday in Dr. Prince's elegant new church."

—Last Thursday evening the former parishioners of Rev. L. B. Bates, D. D., tendered him a reception in the Meridian Street M. E. Bethel Church, East Boston, in which he had preached sixteen years. Nearly 700 persons were present, and Mr. Willard Ames presided. An address was made by Rev. J. O. Knowles, presiding elder of Lynn District. Mr. T. Hollinsworth, on behalf of those present, presented the former pastor with a purse of money. Dr. Bates responded, and then Miss Mabel Ward presented both Dr. and Mrs. Bates with beautiful bouquets, the gifts of the Epworth League.

—Miss Lettie S. Bigelow, daughter of Rev. I. B. Bigelow, of Holyoke, sends the following painful intelligence under date of May 29: "Motherless! All the heart-breaking sorrow which that word implies I know now. At midnight last night my mother found the wings she has been waiting for, and this morning for the first time in all my life I commence the day without her kiss and greeting. As I stood a few moments ago by the empty clay, I thought if her lips would only uncloze and bid me good-morning in the old way, it would be the dearest joy I could know. For more than fifty faithful, heroic years she and my father have stood together 'yoked in all exercise of noble aim'; and whether as the wife of an itinerant minister, or as his companion in the desert place apart, she has ever been the joy and inspiration of his life. Pray for us that in this hour of deepest trial our hearts faint not!"

—Miss Louise Manning Hodgkins, editor of the *Heaven Woman's Friend*, writes: "The disquieting intelligence recently appearing in a New York paper to the effect that our beloved missionary, Miss Louise Imhoff, had by her zeal in urging the Gospel claim on a company of Japanese idol-worshippers, roused their animosity to the extent that they had fallen upon her and put out her eyes, is to be utterly discredited. A letter from Yonesawa, written at the home of Miss Imhoff, is received at this date, and says: 'Miss Imhoff has received a serious injury to the right eye caused by a stone thrown at her as she was about to return from an evening meeting held in the Park. It was a small stone, but chanced to hit her eye-glasses, two small pieces of the glass entering the eye.' She has had the best surgical care, and it is still hoped that the eye will be saved. Her gentle spirit of forgiveness of the perpetrator of this dastardly deed has called out the affection of both Christian and non-Christian Japanese in Yonesawa. Whatever the event, Miss Imhoff will rejoice in this true 'stigmata' that she will bear forever as the seal of her ministry. The letter containing this news in full will appear in the July *Heaven Woman's Friend*."

—President W. P. Thirkield, of Gammon Theological Seminary, and family have arrived in Malden, where Mrs. Thirkield will reside

during the year that her husband is absent in Europe. Dr. Thirkield will sail from Boston on the "Gallia," June 23.

### Brieflets.

The particular and special attention of our readers is invited to an editorial notice on the 16th page entitled, "An Immediate Need."

That was good advice Spurgeon once gave to the students in his college: "Whatever else you preach about, preach about forty minutes."

The Baptists in convention at Saratoga expressed their sorrow that the financial stringency was occasioning signal decrease in the collections for missions.

The Presbyterian Assembly at Saratoga did itself great credit in affirming: "No political party has the right to expect the support of Christian men which does not stand committed against the license system."

The nineteenth annual convention of the Stratford County Sunday-school Association will be held in the Free Baptist Church, Gonic, N. H., Friday, June 8, with an interesting program for morning, afternoon and evening.

Perhaps the Methodist paper that quotes the *Christian Witness* as authority upon matters connected with the administration of our New England Methodism, is more to be pitied than blamed—as another exchange suggests.

We begin on our second page this week the important series of promised contributions upon the "Makers of New England Methodism." Others of the series are in hand and will appear at an early date. Dr. Sherman's estimate of Abraham D. Merrill is appreciative and just.

Abel Stevens' contribution on our second page upon "Woman's Place in the Methodist Episcopal Church," is apropos of the general subject which is agitating the church, and is treated by the writer with characteristic ability and fairness. It will be followed by a second paper in our next issue.

Dr. Steel's last letter upon the General Conference of the Methodist Episcopal Church, South, found on our second page, is of special interest and importance. It will be noticed that the Bishops of that church, who are vested with veto power over the legislation of the General Conference, first exercised that prerogative at the recent session.

An index of the great poverty existing in London may be obtained from the fact that in an East End school with an average attendance of 1,700 children, 700 come without having had any breakfast, and with small prospect of dinner or tea. It makes one's heart ache to think of the poor children who suffer for want of bread in a world where there is so much food.

We are gratified to announce that the course of lectures delivered at Syracuse University by Rev. John W. Butler, D. D., of which favorable mention has already been made in our columns, are just published by the Book Concern under the title of "Sketches of Mexico." The volume is on sale by C. R. Magee. Our ministers will find this book especially informational and helpful.

He who can say truthfully, "I go where I am desired at least as willingly as where I go to please myself," has taken a long step toward likeness to the Master. The Christian minister especially has great need to possess this spirit. He must go beyond it, and be willing to go oftentimes where he is not really desired, but where he has hopes of being able to awaken in hardened or careless breasts a desire for better things.

A copy of the Vermont Conference Minutes is received, thanks to the thoughtful courtesy of Rev. George L. Story, of Bakersfield, Vt. This copy of the Minutes is unusually interesting and attractive. There are photographs of the presiding Bishop, Principal E. M. Smith, the presiding elders, the secretary of the Conference, and several of the honored "fathers" and others. The face of the lamented Rev. Richard Morgan is so life-like and genial that it seems as if he were about to speak.

Joubert, the great French essayist and critic, gave utterance to wisdom worthy of Fénelon when he said: "There is but one way for the soul to escape from the life of life: it is to escape from its pleasures and seek enjoyment higher up." In other words, we must shut desire if we would find rest; we must detach the mind altogether from this world if we possess heaven; we must crucify self if we would gain Christ. The enjoyments that are "higher up" than earth are not subject to its changes.

It is a significant fact to be noted and considered that the Southern Presbyterian Assembly adopted the report of the Organic Union committee formally rejecting the proposition of the Northern Church for the appointment of a committee of conference on the subject of organic union. The debate was very warm at times. The substitute providing for the appointment of a committee to meet a like committee from the Northern Church was first voted down—90 to 65—and then the report of the committee was adopted. It was the sentiment of the oppo-

nents of the resolution that organic union is impossible, in view of the position of both churches, and that a conference committee could never agree.

A sympathetic writer in the *Christian World* (London) says: "If I were asked what is the noblest passage in all the writings and the speeches of Mr. Gladstone, I should, without hesitation, point to those words in which he protested against the Vatican Decrees in 1874, and poured scorn upon the doctrine that man could or would entrust their duty in all the wide realm of faith and morals to papal infallibility: 'I care not to ask if there be dogs or tatters of human life such as can escape from the description and boundary of morals. I submit that Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.'"

We read that in the days of Christ there were those who loved the chief seats in the synagogue. This class of persons has not yet died out. If they do not secure a prominent place, it is not because they do not seek it. It is frequently the case that the persons who make themselves prominent are the ones who should remain in the background. There is not as much unappreciated talent in the world as some imagine. The reason why men fail to secure high positions is because they are unfit for them. Men of real worth are modest and retiring, and never officiously put themselves forward. If the energy men spend in securing high places were directed in the way of qualifying themselves properly to fill those places, there would not be so many disappointed hearts.

The *Methodist Times*, in its last issue, observes: "The way in which large numbers of Congregationalists are now sympathizing both with the Forward Movement in Methodism and with the Salvation Army indicates a healthy and generous catholicity on the part of our Congregationalist brethren. We trust that the rare magnanimity of our Congregationalist brethren will lead Methodists to exhibit a similar Christian disposition under similar circumstances. If the Methodists of London have recently secured two nearly empty Congregationalist churches in London, the Congregationalists of London have, on the other hand, secured for their ministry two of the most gifted of our younger ministers."

Truth-telling in its highest ranges is a very rare accomplishment, because it requires an uncorrupted judgment and a well-balanced mind, together with a good deal of courage and unselfishness. Many people cannot see a matter truly because they are so full of vanities and prejudices and foolish fancies. Some cannot utter it truly because, having very vivid impressions, it seems to them necessary to convey those impressions to others by a deal of amplifying and exaggerating, and they take refuge in the excuse that no falsity is imparted since not all they say is believed. But the effect on the utterer's character is nevertheless evil. Principle has been called "a passion for truth;" and he who is destitute of this passion has need to look to it lest the ugly word "unprincipled" soon become connected with his name in the minds of the most discerning.

Cliffin University celebrated its quarter-centennial in connection with its anniversary exercises, May 24. Orangeburg was thronged with visitors as never before. Rev. J. C. Hartsell, D. D., delivered the address. The *News and Courier* of May 25 devotes three columns to a report of the exercises and to a description of the work of the different departments of the institution: "The institution has a competent and conscientious corps of professors in these schools, out of which are annually turned a number of graduates. These young Negro men have acquitted themselves with credit and some of them with distinction even. The work being done is efficient and serves a good purpose; but meritorious as it is, in my humble judgment Cliffin is most distinguished for another and a humbler service which she is doing the Negro race, the State of South Carolina, and the country at large in annually training hundreds of young colored men and women in the industrial and mechanical arts." In the past twenty-five years six thousand students have been instructed at the University. President L. M. Danton is still in successful charge.

Dr. William Ellery Channing said: "No books astonish me like the Gospels. You have all seen portraits which, as soon as seen, you felt to be likenesses, so living were they, so natural, so true. Such is the impression made on my mind by the Gospels. I believe that you or I could lift mountains or create a world as easily as a fanaticism or imposture could have created such a character and history as that of Jesus Christ." The gap between this position and that of most modern Unitarians is very wide. Rev. Minot J. Savage, for example, considers that the most reliable of the Gospels—he coolly throws out John as having "no authenticity or authority"—were simply the products of "an idealizing tendency working on the facts of the simple life of the son of the carpenter." This is only a little more polite way of calling the apostles fanatics. It strips them of all claim to sober reason and right-mindedness. It declares that they did not know enough to distinguish, in making up their narratives, between fanciful stories and ascertained facts. Channing would have repudiated such a slander on their intelligence with great indignation.



## The Sunday School.

### SECOND QUARTER. LESSON XII.

Sunday, June 17.

Prov. 31: 30-35.

Rev. W. O. Holway, U. S. N.

### THE WOE OF THE DRUNKARD.

#### I. Preliminary.

1. Golden Text: Look not thou upon the wine when it is red. — Prov. 31: 31.

2. Home Readings: Monday — Prov. 31: 30-35. Tuesday — Isa. 5: 11-19. Wednesday — Isa. 5: 19-25. Thursday — Amos 6: 1-7. Friday — Nahum 1: 9-10. Saturday — Matt. 24: 44-51. Sunday — Rom. 13: 6-14.

#### II. Introductory.

Our lesson depicts the evils of strong drink — evils that were as palpable and degrading in Solomon's time as in ours. "Who hath woe?" the writer asks. "Who hath sorrow?" Who carry about with them such a weight of woe that they can vent themselves only in despairing interjections? Whose lives are filled with quarrels with others and bitter self-accusations? Who suffer from unnecessary wounds or injuries? Whose eyes are bloodshot? And the writer answers his own questions. These wretched people are drunkards, who cannot leave wine alone till they can drink no longer, and who spur their appetite by spicing the intoxicating cup. And then the moral is pointed — resist the beginnings! Do not gaze upon the wine as it brims the cup. Look not upon its ruddy hue, its enticing sparkle. The eye inflames the desire. Beware, therefore! "At the last it biteth like a serpent, and stingeth like an adder." Nor is this fatal appetite confined to its own limits. It excites the basest passions. It leads its victim to the haunts of sensuality, and unlooses his tongue to utter "perverse things." Further, the drunkard is exposed, in his unconscionable, to serious personal peril. Robbed of his senses he is like one who makes his bed in the midst of the rolling deep, or falls asleep when clinging to the reeling mast. Blows fall upon him in his drunken stupor, but he does not feel them. And learning no lesson from his sad experiences, when he awakes he seeks again the fatal poison.

#### III. Expository.

29. Who hath woe? — "Who hath oh?" Who are reduced to that state where they utter only interjections of pain and misery? Who hath sorrow? — The word rendered "sorrow" is not found elsewhere, and is supposed to be also an interjection, the root idea being that of distress. Quite likely the stupefied victims of drink in Solomon's day were wont to use these words oh and oho. Who hath contentions? — Drink often has the effect to make a man quarrelsome. There is a stage in drunkenness known as "fighting drunk," when the frenzied man rages like a wild beast, attacking friend and foe alike, utterly deaf to all reason or persuasion. Many a wretched wife or child has been subjected to indescribable brutalities from the hands of a husband or father crazed with drink. Who hath babbling? — The Authorized Version was fortunate in using this word "babbling;" for while the effect of drink in some cases is to sharpen wit and stimulate genius, its more common effect is to rob a man of all sense or coherency of speech and to cause him to utter driving folly. But the Revised Version prefers, instead of "babbling," the word "complaining," meaning probably the sighs and self-accusations that follow a drunken revel. Who hath wounds without cause? — Injuries incurred not in noble warfare, but in shameful quarrels or in accidents which would never have happened had the man been sober. It is wonderful how a man in drink will sometimes escape from serious peril — will sometimes sustain injuries that would have killed him outright had he possessed his senses at the time; but on the other hand surgeons tell us there is no class of men who receive so many and such ugly wounds as the victims of drink. Who hath redness of eyes? — bloodshot eyes; but the original means something more than "redness;" it means "darkened," or "dimming," referring to the lack-lustre look in a drunkard's eye, so different from the sparkle of health.

30. They that tarry long at the wine — they who fill themselves full, who drink till they can drink no longer; who stimulate and sate appetite. Go to seek mixed wine — those who, not content with the wine pure and simple, aim to discover a wine so spiced, or mixed with aromatics, as to make it more palatable and therefore more seductive. "Mixed drinks" nowadays are a fruitful source of drunkenness.

31. Look not . . . wine . . . red. — Look not, lest you crave it. Keep away from the enticement which the mere sight of it causes. Let not its blood-red juice seduce you to taste it. Give it its color in the cup — "give it its eye," referring either to its sparkle, or the bead-like bubbles which rise to the surface when certain wines are poured out. When it moveth itself aright. — Says Plumptre: "The English suggests the thought of a sparkling wine; but the Hebrew word here, and in the Song of Sol-

omon 7: 9, where it is rendered, 'goeth down sweetly,' describes rather the pellucid stream flowing pleasantly down the wine-skin or jug into the goblet, or throat."

If there were no temperate drinking there would be none that is temperate. Men do not begin by what is usually called immoderate indulgence, but by that which they regard as moderate. Gradually and insensibly their draughts are increased until the functions of life are permanently disturbed, the system becomes inflamed, and there is that morbid appetite which will hardly brook restraint, and indulgence of which is sordid intemperance. Let it be remembered, then, that what is usually styled temperate drinking stands as the condition precedent to that which is intemperate. Discontinue one, and the other becomes impossible. And what is the cause of moderate drinking? Is it the force of natural appetite? Rarely. Nine-tenths, if not ninety-nine-hundredths of those who use alcoholic stimulants do it, in the first instance, and often for a long time, not from appetite, but from deference to custom or fashion. They "look" on the wine (Bishop Potter).

32. At the last — not "at the first;" the tempting bait conceals the hook until the poor victim is caught. Biteth like a serpent — unexpected, venomous, fatal. The figure is a vivid one, but not too vivid for truth. Stingeth like an adder — "supposed to be the Cerastes, or horned serpent." (Plumptre).

At the first it excites mirth and song; at the last it produces sorrow and curses; it breaks down the strongest frame, and sends weakness into the limbs and trembling into the flesh. At the first there may be health enough to resist the pernicious tendency of intoxication, so that with all the pleasures there are few of the pains of indulgence; at the last they become victims of manifold inveterate, loathsome, and distressing diseases. In the beginning they count themselves of all men most happy; in the end they confess themselves of all men most miserable. In the beginning we have a company of fine young gentlemen; in the end we have a group of dilapidated and vulgar old soles. At the first it is the wine of pleasant fellowship; at the last it is the "wine of the wrath of Almighty God, poured out without mixture." At the first it is the agreeable excitement of an evening; at the last it is the long-drawn agony of an endless perdition. At the first it is the grateful stimulus of an hour; at the last it is "the worm that never dies, and the fire that never shall be quenched" (Trask).

33. Thine eyes shall behold strange women. — "Wine is oil to the fire of lust." It inflames the basest passions. The bar leads to the brothel. Some commentators, and also the Revised Version, render the verse differently — "strange things" instead of "strange women," but there is sufficient reason to adhere to the present translation; and were it ruled out it would rob the picture of one of its most truthful features. Heart shall utter perverse things (R. V., "froward things") — unreasonable, extravagant, untruthful utterances.

What a misleading maxim is that of the Romans — *Juvencus veritas*! While it is a fact that the intoxicated man will blab many things which were best kept concealed, there is nothing which deteriorates truthfulness so rapidly as alcohol. The drinker becomes crafty, deceitful and untrustworthy. The miserable brain is haunted with chimeras, the imperious appetite suggests all kinds of subterfuges and evasions, the very "heart speaks falsehoods." Yes, nothing could be more accurate than this: the effect of drink is not so much to make the lips lie, as to make the inner man essentially insincere and deceptive (Horton).

34. As he that lieth down — finds a bed, goes to sleep. In the midst of the sea — either literally or figuratively. So stupefying is drink that its victim will lie down anywhere, even on the treacherous bilow; or it may refer to the drunkard's swimming head and uneasy dreams. Lieth upon the top of a mast. — The masthead, or even the top, would be a perilous place for a man to yield to drowsiness. Insensibility to imminent danger is the teaching of both figures.

35. They have stricken me . . . I was not sick (R. V., "hurt") — the maudlin talk of a drunkard, discovering marks of violence upon himself which he attributes to others, and wonders how he could have received them without feeling the "hurt." They have beaten me . . . felt it not — wounds unconsciously incurred. "Footpads have attacked him, he would have us believe, and that is the explanation of his begrimed and blood-stained face, his torn clothes and his empty pockets" (Horton). When shall I awake? — The swimming sensation in the head reminds him that he is not yet himself. I will seek it yet again. — As though he said: "True, I'm pretty well battered up, but I didn't know it at the time, and I'm all right now; so here goes for another spree." The drinking habit dulls the conscience, hardens the heart, and robs the poor victim of all sense of shame and honor.

#### IV. Illustrative.

1. There is no sin which doth so deface God's image as drunkenness; it disguiseth a person and doth even unman him. Drunkenness makes him have the throat of a fish, the belly of a saw, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murder of conscience. The cup kills more than the cannon; it causes droppies, catarrhs, apoplexies; it fills the eye with fire, and the legs with water, and turns the body into a hospital (T. Watson).

2. This vivid and forcible picture of the miserable sufferings, the contemptible vices and the helpless bondage which result from intoxicating drinks, is all the more impressive because there is no attempt made to enforce total abstinence as a principle. If, however, it is duly considered and understood, it is very likely to produce total abstinence as a practice, just as the object lesson of the drunken helot led every Spartan youth to turn with unspeakable loathing from the embracing vice. Modest minds, observing how the mighty are fallen, how this one curse has ruined the strongest, the best, and the most attractive of their fellow-creatures, insidiously leading them on, mocking them, and luring them into dangerous and poisonous

marshes, will be inclined to say, as Daniel did, "I will abstain; I may be safe, or I may not; if I am safe, all I gain is a certain amount of animal pleasure; if I am not, what I lose is health, honor, wealth, even life itself — not the body only, but the soul too." The gain from the use of these things is very measurable and insignificant; the loss from their abuse is immeasurable, and the passage from use to abuse escapes at once our observation and control (Horton).

#### THAT "PERSONAL LIBERTY"

Rev. H. L. Bruce.

THE phrase itself is in rather bad odor, owing to its having been so seriously overworked in the interest of the drink habit. It caught our eye, however, in a quotation from the *Central* in the *HERALD* of May 16, referring to an incident at the late session of the New England Conference. The article states that one of the probationers refused to answer the question, "Will you wholly abstain from the use of tobacco?" regarding it as an "infringement upon his personal liberty."

With reference to this phase of the matter we only desire to suggest that a man who is particularly sensitive on the point of his personal liberty is likely to find that the Methodist harness will chafe at several points. We should suppose that such a one would grow decidedly restive under the question, "Will you reverently obey your chief ministers unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourself to their godly judgments?" Indeed, it never struck us that the Methodist yoke was particularly designed for a large development of the principle of personal liberty. We have somehow gotten the impression that the men who hewed it were not so anxious about its fitting individual shoulders comfortably, as they were about its being so constructed as to stand the strain of pulling a large share of this lost world out of the "horrible pit and miry clay" of sin.

Another point in the article that arrested our attention was the sentence, "Surely an Annual Conference has the sole prerogative of determining who shall be admitted to its ranks." We beg to dissent unless the writer will add, "in harmony with the provisions of the Discipline." Suppose, for instance, some candidate refuses to answer Question 16, with regard to preaching or maintaining the doctrine of the Methodist Episcopal Church; or Question 18, with regard to supporting and maintaining our church government or polity, or should answer either or both in the negative. Who believes that in such a case a Bishop would have any right to submit the question of his admission to the Conference? And is Question 20 any less disciplinary than the rest? The doctrine that a Conference may admit members who refuse satisfactory answers to disciplinary questions is, at its last analysis, nothing less than ecclesiastical nullification.

St. Albans, Vt.

The *Central*, in response to a similar criticism, says: —

Upon turning to Bishop Merrill's "Digest of Methodist Law," we find the following paragraph, which exactly covers the principle and practice involved. His ruling, as thus set down in the law manual for the church, represents the convictions, the disciplinary interpretation, and the practice of the Bishops in dealing with candidates for admission into full connection ever since our organization as a church: —

There are, however, no answers prescribed for these questions. Each answers them for himself, according to his own judgment and conscience. If any candidate declines answering one or more of them, or answers in a way that is not as the Conference would prefer, the Conference is not thereby bound to reject the person, but may consider the answers altogether, and the spirit of the applicant, and his general qualifications, and admit him if they are satisfied to accept him with the answers given. In other words, the answers to these questions are to be taken as factors in making up the decision. The Conference must decide for itself whether the failure to give the answer desired shall be a reason for rejecting the candidate. Of course, the Conference will not receive one if his answers to the main questions, relating to experience, and soundness of faith and loyalty to the church, be defective. Some of the questions are of minor importance after the principal ones have been answered satisfactorily, and the Conference is not bound to reject a candidate because of peculiar notions about incidental matters, if he is right in the great things that concern character and devotion and loyalty.

This interpretation of these disciplinary questions, it will be seen at once, makes it clear that the Conference alone has the right to judge the fitness of candidates for admission into full connection, and, as we said before, "has the sole prerogative of determining who shall be admitted to its ranks."

## An Editor Nearly 50 Years

Says Hood's Sarsaparilla is a Sterling and Valuable Remedy.



Mr. E. A. Norris  
Fitchburg, Mass.

A man who has had nearly half a century of experience in newspaper life is certainly capable of judging between the valuable and the worthless. Hence we highly value the following statement from Mr. Erasmus A. Norris of Fitchburg, for nearly 50 years editor of Massachusetts and New Hampshire newspapers: "C. I. Hood & Co., Lowell, Mass.:

"Gentlemen: In 1867, after a sickness of two years, I was given up by our best physicians, who considered my case hopeless, my age, 66, being against me. But by taking Hood's Sarsaparilla I was able to get about and do a little light work. It seems almost a miracle, in my case, that after using Hood's Sarsaparilla in the fall, on the first day of January I engaged for the city of Fitchburg to take the record of the births. I accomplished this with comparative ease, being out in

#### Unusually Sober Weather

of winter, war, and each day, and have been able to do a fair day's work every day since. Several members of my family have taken Hood's Sarsaparilla, and always with marked benefit. Hood's Sarsaparilla is as staple as

## Hood's Sarsaparilla Cures

four in our house, and its presence almost as indispensable. I find that nearly every medicine deteriorates, but Hood's keeps up the quality all these years that I have known it. It is certainly a sterling and invaluable remedy. I can hardly imagine what I should have done without it." ERASMUS A. NORRIS, No. 7 Lincoln St. Fitchburg, Mass. Get HOOD'S.

Hood's Pills are hand made, and perfect in proportion and appearance. See a box.



## ? Why? Look Like This

### DENT'S TOOTHACHE CURE

STOPS TOOTHACHE INSTANTLY (GUARANTEED). Don't Take Anything Else. All Dealers or send the money to C. S. DENT & CO., DETROIT, M.



For Baby's Skin Scalp and Hair use CUTICURA SOAP

the purest sweetest and most effective skin purifying and beautifying soap in the world

Sold everywhere. PREPARED BY DR. J. C. CUTICURA CO., PROPRIETORS, Boston.

## AYER'S Hair Vigor

Prevents BALDNESS

REMOVES DANDRUFF

AND Restores Color

TO Faded and Gray HAIR

THE Best Dressing



## NEW METHOD OF TREATING CATARRH.

Sent to any part of the country.

Cheapest and Best Method ever discovered. Whole families can be cured at a trifling expense. A cure guaranteed or money refunded. Give us your address; it will cost you nothing and we will mail to you a book containing full descriptions of this marvelous discovery.

DR. F. ECCLES.

Free trial at the office. 181 Tremont St., Boston, Mass.



## FALES H. NEWHALL AS A LAYMAN KNEW HIM.

John Q. Maynard.

MY acquaintance with Fales H. Newhall began with his appointment to the old Park St. Church at Worcester. I was a member of that church, and he was my guest until the arrival of his family. He had served a church at Springfield. His appointment to Worcester was unexpected, and said to be the result of an accident. It had been supposed that he would go to Bromfield St., but while he was preaching on Conference Sunday an alarm of fire disturbed the congregation and the preacher to such an extent that the sermon did not favorably impress the committee who were there to hear him. Some clerical wag (perhaps his friend, G. M. Steele) afterwards said: "Fales started from Springfield to go to Boston. A fire broke out, and he stopped when he got half way." It is to be hoped that fire did no great harm to Boston. It was certainly a good thing for the Worcester church. His pastorate there was a success. He at once attracted attention as a cultured and brilliant preacher, and many people who had seldom, if ever, been inside a Methodist church, were often seen among his hearers. I remember one, a lawyer and noted free-thinker, who became quite regular in his attendance. He said to me one day: "I would rather hear that man talk against everything I believe in than to hear any other man in its favor."

Mr. Newhall was not only a preacher, but a popular platform speaker. He was often invited to appear at public meetings. On one occasion a large audience had gathered to hear a popular lecturer. They waited in vain. Presently the chairman announced that the speaker had missed his train and would not arrive. Some one called for Newhall, who with several others was seated on the platform. The audience heartily seconded the call, and Mr. Newhall was persuaded to take the place of the lecturer. The address occupied nearly an hour, and for eloquence, learning and power I have seldom heard anything equal to it, before or since. A day or two later, at his study, I offered my congratulations on his success as an extempore speaker. "Extempore!" he exclaimed. "I will show you." Then taking from their shelves at least a dozen volumes and pointing to them as they lay on the table, he raised his hand to his head and said: "There, and here, is where that extempore speech came from, and I have been waiting years for a chance to get it off."

It was my rare privilege on two or three occasions to be present when the famous triangle—Haven, Steele and Newhall—met at his house. Of their learned discussions, whether in Latin, Greek, Hebrew or Sanscrit, I remember nothing, and must presume that study hours had preceded the entertainment of wit, anecdote and fun to which I was admitted. But those were hours never to be forgotten. I never had a closer friend than was this dear brother. Our acquaintance was continued by correspondence and occasional meetings until near the close of his work on earth when at Lynn he was again my neighbor and pastor. As is well known, the last few months before his illness were devoted almost entirely to his commentary on Genesis and Exodus. During this time I saw him almost daily. He often read to me what he had written, and showed me how after long hours of study sometimes extended through the night the result was stated in not more than a dozen lines. Such labor was exhaustive and wearisome, but to him it had a fascination that led him to over-exertion. Quite often he was invited by friends to ride or indulge in restful recreation, but he generally preferred to continue at work.

One evening he said to me, "I am getting on well with my work. Tomorrow morning Moses will look into the burning bush." Tomorrow came; but the strain had been too great. The bent bow snapped; he was taken ill at noon, and from then until his death, which occurred twelve years later, this great intellect was beclouded. There were intervals when it shone like a flash-light, brilliant and startling. At such times he was Newhall—enlarged, exaggerated.

I remember one night when I was with him, he said, "John, lie here with me and hold my hand." I did so, and he soon fell asleep. So did I. It was already morning when I was awakened at the sound of his voice. He was sitting up in bed, and with eyes uplifted and hands raised he repeated the 23d Psalm. Then he began to preach. He marshaled the hosts of heaven against the devil and the forces of hell. Angels, millions of them, and all the saints who had ever lived, Joshua with the children of Is-

rael, David with his armies, the Christian martyrs, the Crusaders, Luther, Knox, Wesley, Cromwell, Washington, and a host of others, were ordered into line on the side of the Lord, with Newhall in command. On the other side were legions of devils, Pharaoh, Alexander, kings of earth and all who had wrought evil in hell or on earth. Then, leaping from the bed, he called me to the window from which could be seen the morning clouds illumined by the rising sun. Continuing his discourse, he pointed out the battlements and walls of hell as he saw them in the heavens. He told of the advancing hosts of either side, of the shock of battle, the advance, the repulse when the hosts of the Lord wavered and were driven back, but rallied and rushed to victory with shouts and songs and the blast of a million trumpets. Here he paused for a moment, then loudly spoke a single word of command, and declared the lines of the enemy were broken and that Satan with all his forces was driven into hell and the gates forever shut. At the moment I did not think of the extravagance of his thought and speech, so full was it of quotations from the prophets, the Psalms, Revelation and Milton. I was overwhelmed and bewildered by his eloquence. Surely then, if not at other times, his oratory and rhetoric were of the soaring, magnificent kind that Dr. Steele in his admirable paper says were not characteristic of our friend. I would say the same as to the address mentioned above.

In thinking of my friend I have often recalled the words of Carlyle concerning his friend Irving as told by Milburn in his lecture on "What a Blind Man Saw in England." Speaking of Irving, Carlyle says: "They said he was daft, but he wasn't daft. He was only trying to do what no man can do and live—see God face to face."

Brooklyn, N. Y.

## NEW ENGLAND TRAINING SCHOOL.

### Commencement Exercises.

A LARGE audience assembled at Tremont St. M. E. Church, this city, Wednesday evening, May 23, in response to the announcement of the commencement exercises of the New England Training School. Rev. W. N. Brodbeck, D. D., president of the board of managers, presided at the beginning of the service, but, being obliged to leave before the close, he called Principal C. C. Bragdon, of Lowell Seminary, vice-president of the Board, to the chair for the remainder of the evening.

After the opening voluntary by Prof. Shedd, and the singing of Hymn 506, the 48th Psalm was read by Rev. David Sherman, D. D., and prayer was offered by Rev. Geo. M. Steele, D. D. Then followed Hymn 607, and reading of the class history by Miss Theresa Townsend, one of the graduates. Dr. Brodbeck addressed the class, congratulating them on their successful prosecution of the year's course of study, and bidding them a hearty Godspeed as they are now about to enter upon various lines of Christian work, and, in behalf of the board, he conferred diplomas upon Misses Anderson, Austin, Bryant, Ross, Taber and Townsend.

Bishop Thoburn, of India, the speaker of the evening, was then introduced, and for nearly an hour spoke with his usual eloquence and fervor to an audience which showed its capability of appreciating his utterances by an attention which was truly inspiring. He referred first to the deaconess movement as viewed from his standpoint of personal experience in India and knowledge of its workings in America. As he pictured from real life the possibilities of consecrated, trained womanhood in accomplishing what seems impossible by other agencies, one felt that a Christian woman could hardly be called to any higher sphere, and all present must have been moved by the strong impulse, whether as deaconess or other workers for God, to do their work in the best possible way and with renewed devotion and zeal. The speaker also emphasized the need of special training for any kind of Christian work, and he commended very highly the combination of theory and practice as pursued by the members of the Training School in their Bible study and practical work; also touching upon the privilege of a year's residence in the Deaconess Home in pursuance of this training, in a way calculated to make one wish to enjoy it even if not called to specific deaconess or missionary work. Bishop Thoburn, in a way that those who heard him will surely never forget, forcibly referred to the fact that Jesus Christ came to fulfill His mission as one who was "never to fail nor be discouraged until He have set judgment in the earth;" paraphrased to indicate that "the wrongs of earth are to be righted," and the deaconess movement is one of the divinely-ordained agencies by which this is to be accomplished, because as Christ's representatives they have inherited from Him, by His divine bestowment, the authority to use His power in the prosecution of His work.

But I will not attempt to give your readers anything more from this wonderful address, for I understand that it will appear in full in the July number of the *Deaconess Home Journal*, and I am requested to say that copies of that paper can be had by applying to the Home, 693

Massachusetts Ave., Boston. I must, however, add that the reading of the address, though a compensation in a measure to those who were unable to hear it delivered, will lose much of its power as compared to the privilege of hearing the words from the lips of this honored servant of the Lord.

## GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

### Report on Temperance.

YOUR committee on Temperance beg leave to submit the following report:—

We congratulate the church and country upon the continued progress of this moral reform. From facts stated by delegates representing the different sections of our widely extended connection, from the ringing reports adopted in the several Annual Conferences, and from the stringent laws enacted or sought to be secured in a number of States, we are glad to be assured that there is no abatement of zeal in this great cause and no intermission of effort to achieve its final triumph. There is, we are constrained to believe, a steady growth of intelligent sentiment throughout the country in favor of teetotalism for the individual and absolute prohibition of the liquor traffic. Opinion has deepened into conviction that a Christian cannot in any way aid or abet the business now so universally condemned without being untrue to God and disloyal to the best interests of the State.

We reaffirm the clear, strong deliverances of other General Conferences and re-pledge the faith and power of the church within its divinely appointed sphere to the complete overthrow of this great iniquity. The church cannot weaken her protests against, or erase her divine antagonism to, the greatest evil of the age. There can be no truce with such an enemy, no agreement with such a death.

It is not the province of the church to enter the domain of party politics. Christ and Caesar are at peace, but their kingdoms are independent. We must zealously guard against any union between church and state. Ours is a prohibition church, but not a party church. We seek not to disturb political affiliations, or dictate party policy, or control in affairs of state. Our contention is that every Christian should discharge the functions and exert the influence of citizenship in the suppression of this and all other social and political evils.

But it may be well to utter a word of warning. In our laudable efforts to secure temperance legislation, let us not overlook the duty of moral suasion. Our real must not expend itself in statutes and constitutions. The young are to be taught, the tempted strengthened, the fallen lifted up, and the perishing rescued. While waging war against a measure, we must not slacken effort in behalf of the individual. We offer for adoption the following resolutions:—

Resolved, 1. That we urge upon all our members a perpetual memory of the solemn vow that rests upon them to wholly abstain from the use of intoxicating liquors except in cases of necessity.

2. That we lay upon the consciences of our preachers the duty of instructing our people concerning the moral turpitude of the liquor traffic, and concerning the evils of and the most moderate use of intoxicating liquors as a beverage.

3. That our Book Editor and Book Agents be requested to provide and do what may lie in their power to circulate among our people tracts, books and pamphlets bearing upon the various phases of the temperance question.

### Report on Federation.

Your committee has had before it various papers bearing on the subject of Methodist Federation, and begs leave to submit the following report:—

Whereas, the Second Ecumenical Methodist Conference, assembled in Washington city, in October, 1891, passed the following resolution:

1. That the Conference recognizes, with gratitude to God, the growing desire for a closer union among the evangelical churches of Christendom, and especially hails with devout thankfulness the extension of that desire among the various Methodist Churches.

2. The Conference cannot doubt that concerted action among the different Methodist bodies

upon many questions would be greatly to the advantage of the kingdom of God. The Conference would suggest that such concerted action might be possible and useful in the following great provinces of the Methodist world, namely: (a) Great Britain and Ireland, including affiliated Conferences and Missions; (b) the United States, including its Missions and Mission Conferences; (c) Australia, with Polynesia and its other Missions; (d) Canada, with its Missions.

3. This Conference, therefore, respectfully requests the churches represented in this Conference to consider whether such concerted action be possible, and, if so, by what means and in what way; and directs the secretaries to forward a copy of this resolution to the Senior Bishop or president of every Conference represented here; therefore,

Resolved, by the General Conference of the Methodist Episcopal Church, South, now in session, that while we do not in the least recognize the Ecumenical Conference as having any legislative power, the Bishops be requested to appoint a commission on Federation, consisting of three Bishops, three ministers and three laymen, and that the secretary be instructed to notify the General Conference of the Methodist Episcopal Church of this action, and to request it to appoint a similar commission.

2. That this commission shall have power to enter into negotiations with said similar commission from the Methodist Episcopal Church, if one shall be appointed, and with similar commissions from other Methodist bodies, with a view to abating hurtful competitions and the waste of men and money in home and foreign fields.

3. That any arrangement which such commission may make shall be reported to the next General Conference for adoption, alteration or rejection.

## GAMMON THEOLOGICAL SEMINARY.

AT the meeting of the board of trustees of Gammon Theological Seminary, on May 16, it was the unanimous sentiment expressed that, in important respects, this has been the most prosperous year in the history of the Seminary. The numbers of college graduates and of advanced students is much beyond that of other years. The Stewart Missionary Foundation for Africa has been established by Rev. Wm. F. Stewart, of the Rock River Conference. His proposition to give for this Foundation property amounting to about \$50,000, has been gratefully accepted by the board. Of this new enterprise looking to the ultimate evangelization of Africa by the Negro race, Joseph Cook writes: "The scheme of which you inform me for a Missionary Foundation for Africa will, as I judge, make your Seminary one of the brightest stars of hope for the Dark Continent. The plan of Mr. Stewart appears to me wise, far-reaching, strategic, providential. You are planting an acorn of majestic promise. The future, by the blessing of Heaven, will see the oak. And may the breath of the Holy Spirit fill all its branches!"

The exercises of Commencement week opened with the annual fore-feast led by Dr. Parks. The baccalaureate sermon, by President Thirkield, was on "The Preacher and his Message," from Phil. 2: 16: "Among whom ye are seen as lights in the world, holding forth the word of life." The missionary anniversary in the evening was under the auspices of the Stewart Foundation. The orations were of a high order and the hymns on Africa and its redemption revealed genuine literary merit. The great audience sang them with enthusiasm and power. On Monday night Rev. Dean Robt. S. Barrett, of St. Luke's Episcopal Church, gave a strong and inspiring address on "The Bible in Character Building." The inaugural address by Rev. Dr. Bowen, professor of historical theology, on Tuesday night, was a scholarly and able production, showing wide reading and careful study on "The Conflict between the State and the Church in the Middle Ages." The alumni address was given by Rev. M. C. B. Mason, B. D., of the class of '91, on "Recent Providential Movements for the Evangelization of Africa." The address was a genuinely strong, eloquent, and helpful utterance.

The exercises of Commencement day brought to a close the work of a year, the results of which called forth expressions of confidence and delight from the Conference committees and visitors. The alumni of Gammon now numbers 69, and their influence for good throughout the South is immeasurable. The attendance this year represents fifteen States and twenty-four institutions of learning.

REMEMBER there are hundreds of brands of White Lead (so called) on the market that are not White Lead, composed largely of Barytes and other materials. But the number of brands of genuine

## Strictly Pure White Lead

is limited. The following brands are standard "Old Dutch" process, and just as good as they were when you or your father were boys:

|                                     |                                      |
|-------------------------------------|--------------------------------------|
| "ANCHOR" (Cincinnati).              | "JEWETT" (New York).                 |
| "ARMSTRONG & McKELVY" (Pittsburgh). | "KENTUCKY" (Louisville).             |
| "ATLANTIC" (New York).              | "JOHN T. LEWIS & BROS. CO." (Phila.) |
| "BEYMER-BAUMAN" (Pittsburgh).       | "MORLEY" (Cleveland).                |
| "BRADLEY" (New York).               | "MISSOURI" (St. Louis).              |
| "BROOKLYN" (New York).              | "RED SEAL" (St. Louis).              |
| "COLLIER" (St. Louis).              | "SALEM" (Salem, Mass.).              |
| "CORNELL" (Buffalo).                | "SHIPMAN" (Chicago).                 |
| "DAVIS-CHAMBERS" (Pittsburgh).      | "SOUTHERN" (St. Louis and Chicago).  |
| "ECKSTEIN" (Cincinnati).            | "ULSTER" (New York).                 |
| "FAHNESTOCK" (Pittsburgh).          | "UNION" (New York).                  |

If you want colored paint, tint any of the above strictly pure leads with National Lead Co.'s Pure White Lead Tinting Colors, a pound of color to 25 pounds of lead. The best merchants sell them, the best painters use them.

A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

Boston Branch, Congress and Purchase Streets, Boston.

NATIONAL LEAD CO., New York.



# THE CONFERENCE.

(Continued from Page 3.)

"The end justifies the means." Since it is simply a choice between two schemes of license, no man who believes in prohibition can consistently approve of it. If ever the devil has masqueraded as an angel of light he has in this scheme, into whose trap so many good men have fallen.

Dr. Alonso H. Quint, of Andover Theological Seminary, was the next speaker. His address was full of the most withering sarcasm. The arguments were pointed with keenest words. His line of address was as follows: There are two principles standing over against each other as alternatives: (1) Absolutely prohibit the manufacture and sale of liquor, as opposed to the common good of the community. Declare it as subject to penalties for any infraction of the law, and not at all to be permitted by any sanctioning regulation. (2) If it is a business, then let everybody who will comply with the proper moral restrictions go into it. The idea of allowing a man who can pay a thousand dollars to engage in it, and shutting out the poor man who cannot, is wholly undemocratic. It is opposed to all our "free and equal" axioms. The Norwegian Bill is a kind of half-way measure. It does not propose to prohibit, and it does make most unfair discriminations. Where, then, does it stand? It has been amended—or rather what is practically a new draft has been submitted. Remonstrances from many sources have brought about this change. It reminded the Doctor of an old lead pipe in his former home at New Bedford which had been so often patched that after awhile it was about nine parts solder to one part of lead. It is thought to be a great gain in that the liquor business will be taken out of politics by the adoption of this bill. Rather than do that, he maintained it was the most ingenious device for selling out political management into the hands of a gigantic monopoly ever yet devised. It is declared that the business would be conducted by men opposed to its extension and who would, therefore, labor to have it as small as possible. This, he thought, was an imputation upon the good deacons who were to go into it. "I threw a coldness over the meeting," he felt sure it was very wrong to think that, having secured their allowed a per cent., these dear brethren would by any means abridge the gains that would accrue to the benevolent societies named as beneficiaries of the system. Dr. Quint was very anxious to know all about the distribution of the profits. The word "non-sectarian" ought to be explained as it stands in the bill. The speaker could conceive of a man drinking from most philanthropic motives. He comes home to wife at night and she says: "Have you taken a good deal more than usual today?" "Yes, wife, but then I saw a plea for the Little Wanderers' Home, and surely you could not object to my contributing to that worthy institution." The measure reminded him of a man's dog. The owner, describing him, said: "He's one-quarter setter, one-eighth spaniel, and the rest—well, the rest is just dog." So the bill is largely dog. It's license pure and simple. It would have been better if it had provided that, if any city or town should vote license, it must have two successive years under the old scheme before it can even vote for this plan.

Dr. J. B. Dunn delivered a short address as the closing speaker, showing the necessity of prompt action and quoting statistics to prove that the consumption of liquor has not decreased nor the arrests for drunkenness been diminished in the home of this measure, Norway itself. After prolonged discussion, not as to the principle of the measure, but as to the wisdom of the action at the present time, it was finally voted that the Preachers' Meeting send its remonstrance against the passage of the bill, styled House Bill No. 843. The business committee announced that next Monday the discussion of the theme will be continued. Dr. Beach, Senator Miller of Leominster, and Hon. J. G. Thorp will speak in its favor.

## Boston South District.

**St. John's, South Boston.**—Epworth League anniversary was observed with a sermon by the pastor in the morning, and a fine address by Rev. Dr. W. W. Ramsey in the evening. The church was beautifully decorated. On Memorial Sunday Dahlgren Post No. 2, G. A. R., with the Woman's Relief Corps, the Sons of Veterans and Daughters of Veterans, worshipped at St. John's and listened to a sermon on "The Message of the Grand Army to this Generation." June 3, 8 persons were received into full connection and 2 on probation.

**Swedish Church, Boston.**—The members of the Swedish M. E. Church on Ferdinand Street surprised their new pastor, Rev. H. Hanson, at his home in Cambridgeport on Decoration Day. The evening was spent very pleasantly. Six persons were received into full connection last Sunday, and several have found the Lord.

**Wollaston.**—Rev. C. W. Wilder is a member of the G. A. R. Post of Quincy. He officiated as chaplain on Memorial Day, offering prayer at the graves of comrades, and delivering two short addresses.

**Worcester.**—The recent event of importance in Worcester and vicinity Methodism was the Epworth League Circuit convention at North Grafton. Large delegations went from Worcester in barges. The church was beautifully decorated, and the local League "did itself proud" in the hospitable reception it gave to the convention. The chief address was given by Rev. C. L. Goodell, of Boston, on the ever-mooted question of "Amusements," and was an appeal to basal principles rather than to specific forms of action. The speaker in pleasing and forceful style advocated the highest standards of character and life, and called upon the young people to make the most of themselves for God and His cause. It was a most enjoyable and profitable occasion.

**Westboro.**—Rev. Putnam Webber has had a most auspicious opening of the Conference year, and indications are already apparent of a prosperous pastorate.

**Trinity, Worcester.**—Some thirty or forty went out to Sterling campground, the 30th, to open the house for the season. A most delightful outing was enjoyed and plans made for spending days and weeks on these beautiful grounds. Preparations are being made for the annual services in August. At the monthly meeting of the Ladies' Relief Society, the list, the pastor was arraigned by his Bible class on several charges, including that of shaking hands—almost a lost art in Methodism in some churches—adjudged guilty, and presented with a splendid set of Bancroft's "History of the United States." Guilty again, brothers!

**Park Avenue Church** was consecrated on Sunday under most favorable circumstances. A rousing sermon was delivered by Rev. Dr. S. F.

Upham in the afternoon, and addresses were made in the evening by city pastors and Revs. Dr. Gould and Horr of the Congregational Church. Particulars next week. J. D. P.

## Boston North District.

**Flint St., Somerville.**—Rev. R. L. Greene, D. D., delivered the principal address in this city on Decoration Day, making a most happy impression upon the large audience that listened to him. Dr. Greene's pastorate opens very successfully.

**Harvard St., Cambridge.**—The John A. Logan Post attended this church in a body, May 27. The church was densely packed, many standing in the aisles during the entire service. The pastor, Rev. George Skene, delivered an able and eloquent Memorial address that was very highly appreciated.

**Oakdale.**—Rev. J. H. Tompkins is carrying all before him, capturing the town at once by his aggressiveness and force. A new spirit is upon the people and a good year is fully evident.

**Charlestown, Monument Square.**—The pastor, Rev. Geo. W. Mansfield, with his family, has moved into a new parsonage, 21 Cross St.

**Somerville, Broadway.**—Rev. C. M. Hall, pastor, received 82 persons into full membership last Sunday. This is the first installment of converts from last winter's revival. The work is going on very successfully.

**Cambridgeport.**—Mr. and Mrs. Charles W. Oxford celebrated their golden wedding, Monday evening, May 21. A private reception and banquet was held from 8 to 8 o'clock at their residence, which was attended by about one hundred friends from Boston, Woburn, Brighton and Cambridge. Dr. Mark Trafton, 84 years old, by whom the couple were married in Boston fifty years ago at the Bennett Street Church, was present, accompanied by Rev. William H. Hatch, 77 years old, a former pastor of the same church. Mr. Oxford is the oldest member of Bethesda Lodge, F. and A. M., of Brighton, and last year was elected an honorary member. The lodge, in recognition of the golden anniversary, presented Mr. Oxford with an honorary member's gold medal. About twenty officers and members of the lodge were present, and the presentation speech was made by Past Master Charles H. Brock, the recipient happily responding. The medal is of solid gold and of handsome design, being of several pieces and connected by chains. On the bar at the top are the words "Honorary Member" and just beneath is the monogram, "C. W. O." At the bottom is the seal of the lodge. On a bar across the center is the anniversary emblem "1844-1894." Inscribed on the back of the medal is the following: "Presented to Brother Charles W. Oxford as a token of esteem and brotherly love by the members of Bethesda Lodge, F. and A. M., of Brighton, Mass., on the occasion of the presentation to the couple of a complete set of six volumes of Longfellow's works richly bound in full morocco and gilt. The presentation was made by the pastor, Rev. Jesse Wagner, in behalf of the church. Mr. Oxford feelingly responded. A original poem was read by Miss S. Isabelle Downs. Music was rendered throughout the evening by Brown's Orchestra, and refreshments were served by the ladies of the church. Both Mr. and Mrs. Oxford were born in Boston in 1821—seventy-three years ago. In the early part of his life Mr. Oxford served his time as an apprentice in the trunk and upholstering business, but at the age of twenty-one, becoming dissatisfied with the business in which he was engaged, he started a provision route. In 1867 Mr. Oxford started in the furniture business in Cambridge, but five years later the couple removed to Woburn. In that city he maintained a furniture store as well as in Cambridge. Later he returned to Cambridge, where he has resided ever since.

## Boston East District.

**Beverly.**—The local paper speaks most appreciatively of the sermon which the pastor, Rev. W. A. Thurston, preached before the Grand Army Post on Memorial Sunday. The Methodist Church was thronged with attentive hearers, who listened eagerly to the fervent gospel of patriotism and religion combined.

**Bradford.**—Last Sunday was a notable day in the history of this church. The congregation in the morning was unusually large, and the Sunday-school is increasing in membership. In the evening the services at the Epworth League meeting were largely attended, the pastor, Rev. F. M. Estes, speaking impressively upon the topic, "Under the Blood."

**Malden, Maplewood Church.**—The pastor, Rev. L. W. Adams, and family have been most cordially received. A fine reception was tendered them in the vestries of the church, at which the presiding elder of the district and the pastors of the various M. E. Churches of Malden were present. Music, addresses and refreshments made the evening's reception successful. A fine new house, with modern improvements, near the church, has been hired for a parsonage, which has been fitted with new carpets, shades, etc., for the comfort of the occupants. A "house warming" has been enjoyed by a large number of the members and friends of the church, at which time the pastor and wife provided refreshments for the company present.

**W. F. M. S. District Convention.**—The auxiliaries embraced in what has been known as the "Central Division of Boston District," will meet in convention at Saxtonville, Thursday, June 14. Sessions at 10 A. M. and 1.30 P. M. Following the devotional service there will be reports from auxiliaries and bands, and short original papers. The address of the afternoon will be given by Mrs. Dr. Butler. A collation will be furnished by the entertaining auxiliary. Horse-cars leave South Framingham at 9.15, 10.15, and 12.05. It is hoped that special effort will be made to secure a large attendance from each auxiliary.

Mrs. C. H. HANAFORD, Dist. Sec.

## Springfield District.

**Amherst.**—The work on this charge is very encouraging, the congregation having doubled. The pastor was invited out to tea on a recent evening, and upon returning to his home found that a company of nearly one hundred of his people had taken possession of the house. Light

refreshments were served, and a pleasant evening passed. Rev. Albert L. Squier is pastor.

At the last quarterly meeting of the Springfield District Ministerial Association the following officers were elected for the ensuing year: President, W. E. Knox; vice-president, H. E. King; secretary and treasurer, N. B. Fisk; executive committee, Jerome Wood, G. W. Simonson, W. G. Richardson.

**Springfield, Trinity.**—The jubilee of this church will be appropriately celebrated, June 16, 17 and 18. On Saturday, June 16, occurs the celebration by the Sunday-school in the form of a picnic at Riverside Grove. The exercises of the second day will begin at 10.30 with Scripture reading by Rev. Mark Trafton, D. D., followed by prayer by Dr. Wm. R. Clark, and a sermon by Rev. Wallace MacMullen. In the afternoon a jubilee love-feast will be held and in the evening golden anniversary addresses will be made by Revs. Charles D. Hills, Merritt Hulburd, Frank J. Wagner and Frederic Woods. On Monday at 7 P. M. occurs the reception to former pastors of the church, the list including Dr. Mark Trafton, William R. Clark, Charles D. Hills, Merritt Hulburd, S. F. Upham, Frank J. Wagner, Frederic Woods, George Skene and Wallace MacMullen. The addresses will be made by Dr. Upham and Rev. George Skene. A letter had been received by the committee from the late Dr. J. O. Peck, one of Trinity's most popular pastors, stating that he would be unable to be present.

In the Memorial Day exercises in the neighboring towns and cities, our pastors had a prominent part. At Westfield Rev. L. H. Dorchester delivered the evening oration upon the theme, "The Meaning and Value of Memorial Day," which he treated from the view-point of one born since the war. At Wilbraham the exercises were held in the Memorial Methodist Church, and the address was given by Rev. Fayette Nichols. A large body of citizens and the faculty and students of the Academy marched with the veterans. At Easthampton the principal address was given by Rev. J. Neal, at Florence by Rev. G. F. Durgin, of Chicopee, while at Montague Rev. W. H. Thomas, of Lynn, was heard with pleasure by a large gathering. Revs. M. Osgood, of Ware, W. H. Adams, of East Longmeadow, and T. B. Yerka, of Coleraine, preached to the G. A. R. in their respective churches. W. G. R.

## Boston Fifty Years Ago.

We have been privileged to read a letter which E. H. Cochran, one of the pillars of Pratt Memorial Church, Rockland, Maine, wrote to Rev. J. W. Hamilton, D. D., in January, 1884, in which he makes allusions to his experiences as a young man in Boston fifty years before. If space permitted, we should be glad to reproduce the entire letter. We can only make room for the following items of personal reminiscence: "The Back Bay opened up, or rather opened down, as it looked fifty years ago, and Church St. was well down towards its margin of mud, marsh and water. . . . While the Church St. house of worship was being completed I attended meetings on Bromfield St., peeping out over those high box pews, getting a view of the pastor, John Lindsay, with his square-built proportions and grum voice, made more grum on account of his habit of speaking and preaching with teeth firmly set together. . . . Occasionally I would go down on Hanover St. and hear Father Daniel Fillmore, the meek and quiet preacher, whose church edifice had to me an upplish look, with its tall spire giving evidence of church title a long distance heavenward, with a not-to-be-forgotten massive bronze rooster standing on the top of a long iron rod, making itself useful by an occasional change of front, thereby giving people on terra firma the information which way the wind was coming from. . . . I would occasionally go in and hear Father E. T. Taylor at the Sailors' Bethel, in the prime of life, full of vigor and hot shot, firing into his motley crowd of sailors, and swaying back and forth on his platform like a lion going the length of his chain. Then there was Father Snowden, a colored preacher on Belknap St., with his congregation, whose singing was really enjoyable. This completes the Methodist Church force in Boston at that time, until the Methodist edifice on Church St. was completed and dedicated, having the smooth-faced boy preacher, Abel Stevens, for pastor. I enjoyed listening to his preaching, always wondering what he would say next, as he was so young, scarcely twenty-one years of age at that time, if I remember rightly."



To Be Let alone—all the imitations of *Pearline*. Let some one else suffer, for they're dangerous. *Pearline* stands alone by itself. It is a powder that is better than soap; more economical than soap. It costs little, but it saves a great deal. Without *Pearline*, it is soap or nothing; soap makes you work hard—*Pearline* does away with half the work and makes the other half easy. 57 JAMES FYLE, N. Y.

# The Columbia Band Brake

which made a great popular success last season is the only perfect working hub brake ever invented, and is again attached to our full roadster models 35 and 36. It makes cycling safe, because it holds on any grade, is quickly applied, and throws off readily. Its connection is out of the way, takes up no room, and makes no increase in weight.

POPE MFG. CO.,  
Boston, New York,  
Chicago, Hartford.

Catalogue free at agencies, or mailed for two two-cent stamps.



## 14 KARAT GOLD PLATE

GET THIS BUT send it to us with your name and address and we will send you this watch by express for examination. A guarantee for a year and chain and charm sent with it. You examine it and if you think it a bargain pay out sample price, \$1.75, and it is yours. It is beautifully engraved and warranted the best time-keeper in the world for the money and equal in appearance to a genuine Solid Gold Watch. Write to-day, this offer will not appear again.

THE NATIONAL MFG. & IMPORTING CO.,  
334 DEARBORN STREET,  
CHICAGO, ILL.

# The Silver Statue

OF JUSTICE and its gold base exhibited at the World's Fair are cleaned and polished with

## SILVER ELECTRO-SILICON POLISH

EXCLUSIVELY. This statue represents the gr.-statue value in precious metals ever combined in one piece. Trial quantity for the asking. It's sold everywhere.

THE ELECTRO SILICON CO., 72 John St., New York

HOOK & HASTINGS CO.,  
Boston and New York.  
Established in 1897.

CINCINNATI BELL FOUNDRY  
SOUNDERS' BELL  
Foundry, Cincinnati, Ohio.  
Catalogue with full particulars, price, and terms free.

THE LARGEST ESTABLISHMENT MANUFACTURING  
CHURCH BELLS & BARS  
FURNISH BELL METAL, COPPER AND TIN.  
M. H. BELL FOUNDRY, BALTIMORE, MD.

FAVORABLY KNOWN SINCE 1826 BELLS  
HAVE FURNISHED BELL METAL, COPPER AND TIN.  
M. H. BELL FOUNDRY, BALTIMORE, MD.

# CANCER

and Tumor removed and permanently cured without knife, plaster, or medicine. Pamphlet sent free. Address, S. W. D. Co., Lynn, Mass.

# DROPSY TREATED FREE

IF YOU WANT THE LATEST SUNDAY SCHOOL SONG BOOK, EXAMINE

SELECT SONGS NO. 2. Compiled by F. N. FALCOWSKY, D. D., and HENRY P. LEE, for use where only one book is desired for the devotional meeting and the Sunday-School. Cloth, \$40 per 100.

SUNNY-SIDE SONGS. By Dr. W. H. DOANE, will meet the demand for fresh, sparkling, wide-awake Sunday-School music. Boards, \$30 per 100.

THE BIGLOW & MAIN CO.,  
75 East 9th St., New York. 315 Wabash Ave., Chicago.

# Musical Entertainments

for Young Folks. For use in public and private schools, and the home. Tablature, Marches, Drills, etc.  
A Capital Song. A lesson in geography, 40 cents.  
Ball Tossing. A lesson in evolution, 40 cents.  
Heroes. A marching song for boys, 25 cents.  
Japanese Parool March and Drill, 30 cents.  
Song of the Rain Drops. A national song, 30 cents.  
Tambourine March and Drill, 40 cents.  
Today. A character sketch with tablature, 40 cents.  
Tomorrow or the Music of the Future, 30 cents.  
The Ten Little Sunflowers. A humorous chorus and music. Very entertaining, 30 cents.  
Yesterday or Grandma's Dream. A beautiful little sketch with old time tunes, 30 cents.  
Theory and Practice. A singing class lesson, 40 cents.  
The Jolly Little Waltzes, 40 cents.  
The Little Turkey Turks, 30 cents.  
I'm Ashamed to Look My Dolly in the Eyes. A cute song for a bright little girl, 40 cents.

SEND FOR COMPLETE CATALOGUE FREE.

Sample copy of Musical Visitor containing Choir Anthems for 10 cents.

PUBLISHED BY—  
THE JOHN CHURCH CO.,  
CINCINNATI, N. Y. NEW YORK, . . . CHICAGO.



## Church Register.

## HERALD CALENDAR.

|   |                 |
|---|-----------------|
| New Bedford Dist. Min. Assn., at W. Dennis,   | June 11, 13     |
| St. Albans Dis. Pr's Meeting, at Swanton,   | June 11, 13     |
| Joint meeting of Min. Assn's and Epworth League, at 1st M. E. Ch., Manchester, N. H., | June 12, 14     |
| St. Johnsbury Dis. Pr's M'g, at St. Johnsbury,  | June 13-15      |
| Norwich Dis. Min. Assn., at Myrtle, Conn.,  | June 18, 19     |
| Dover Dis. Pr's M'g, at Salisbury, Mass.,   | June 18, 19     |
| " Epworth League Convention,  | June 20         |
| Portland Dis. Min. Assn., at Eliot,   | June 18-20      |
| Levinson District Epworth League, at Row-   |                 |
| landham, Me., Wednesday and Thursday,   | June 20, 21     |
| Providence Min. Assn., at Centerville,  | June 25, 26     |
| N. H. Temperance Grove M'g, at the Weirs,   | July 10-13      |
| New England Chautauque and Sunday-school  |                 |
| Assembly, at Lake View, So. Framingham,   | July 10-24      |
| Holiness Camp-meeting, East Hpping, N. H.,  | July 14-21      |
| North'n New England Chautauque Assembly,  |                 |
| at Fryburg, Me.,  | July 24-Aug. 11 |
| Rockland Dis. Min. Assn., at Damariscotta,  | June 25-27      |
| St. Johnsbury Dis. Epworth League Con-<br>vention, at Lyndonville,                    | June 27, 28     |
| Yarmouth Picnic,  | Aug. 2          |
| " Camp-meeting,   | Aug. 2-13       |
| West Dudley Camp-meeting,   | Aug. 4-13       |
| Eastern Me. Chautauque Assembly, at North-  |                 |
| port, Me.,  | Aug. 13-17      |
| Williamsville Camp-meeting,   | Aug. 13-19      |
| Inter-denominational Christian Believers  |                 |
| Union Convention - "Days of Penite-   |                 |
| nce" - at Old Orchard, Me., Dr. L. R.   |                 |
| Bates, leader,  | Aug. 15-20      |
| Martha's Vineyard Camp-meeting,   | Aug. 19-25      |
| Hedding Camp-meeting, East Hpping, N. H.,   | Aug. 20-25      |
| Sterling Camp-meeting,  | Aug. 20-25      |
| ENDING ACADEMIES:   |                 |
| Summer School,  | July 22-Aug. 11 |
| Chautauque Assembly,  | Aug. 11-18      |
| Claremont Camp-meeting,   | Aug. 21-28      |
| Wilmot Camp-meeting,  | Aug. 27-Sept. 1 |

CLASS OF 1894, WESLEYAN UNIVERSITY. - Mem-  
bers of this class are urgently requested to be present  
at the next Commencement. On Tuesday, June 26, there  
will be a meeting of the class, on the occasion of the  
fortieth anniversary of our graduation.

C. D. Peas, Pres.

W. T. Hill, Sec.

THE BOSTON NORTH DISTRICT MINISTERIAL  
ASSOCIATION will meet at the Worthen Street M. E.  
Church, Lowell, Wednesday, June 13. A good program  
is in preparation, and it is hoped that this first meeting  
of the new Conference year may be very fully attended.

JAMES MUDEN, Pres't.

GEO. H. PERKINS, Sec'y.

## Business Notices.

READ the last column on the 15th page for  
announcement of the latest publications of the  
Methodist Book Concern.

Mrs. Winslow's Sooting Syrup has been used for  
children teething. It soothes the child, softens the  
gums, allays all pain, cures wind-colic, and is the best  
remedy for Diarrhoea. Twenty-five cents a bottle.

Dean's Rheumatic Pills absolutely cure Rheumatism  
and Neuralgia. Entirely vegetable. Safe.

Dr. STRONG'S  
SANITARIUM,

Saratoga Springs, N. Y.

A popular resort for health, change, rest and  
recreation all the year.

Elevator, Electric Bells, Steam, Open Fire-  
places, Sun Parlor and Promenade on the roof,  
etc.

Suites of room with private baths. Croquet,  
Lawn Tennis, etc. Massage, Electricity - all  
baths and all remedial appliances.

New Turkish and Russian baths in the Annex  
unsurpassed in elegance and completeness.

Send for Illustrated Circular.

W. F. M. SOCIETY. - The regular district meeting of  
the Eastern Division of the Boston North District of the  
Woman's Foreign Missionary Society will be held at  
Park Avenue Church, Somerville, on Thursday, June 14.  
Sessions at 10 a. m. and 2 p. m. A full attendance is  
desired.

EVA M. COLTON, Dist. Rec. Sec.

## BOSTON SOUTH DISTRICT EPWORTH LEAGUE.

Annual Convention, June 1, afternoon and evening, at  
Trinity St. M. E. Church, Boston. Three-minute re-  
ports of "Best Things" from selected Leagues. Ques-  
tion-drawers arranged in departments and conducted by  
Rev. C. L. Goodell, W. L. Haven, F. W. Upham and E. M.  
Taylor. "Aspiration Meeting" in the evening; address  
by Rev. Henry Tucker, of Springfield, Mass. Plan for  
an enthusiastic and helpful convention.

## Money Letters from May 28 to June 4.

I F Atwood, Mrs M B Arrington, J F Allen, L H Arey,  
Mrs E S Allen, W H Adams, E G Andrews, I B Allen,  
Mrs J G Brockway, Mrs Phoebe Bailey, W E Blanchard,  
D Ray, Jr, L C Beatty, G A Blaney, J H Bennett, J A  
Bailley, Miss L A Brown, S H Calderwood, Mrs E Cole,  
George Canham, Harvey Carey, A E Cummings, S W  
Cook, J W Corvill, L D Chapman, H F Cummings, E G  
Clough, E P Crowell, Robert Culley, W P Cook, J A  
Davis, W J Dunn, T B Dearborn, T Davidson, W B  
Raton, Mrs. James Forrest, Louis Follett, J W  
Fulton, J S Fairchild, Mrs E Freeman, F J Fellansbee,  
J F Gove, J S Gould, M H Gragg, D M Griffin, A O  
Godfrey, H C Graton, Miss M A Hanson, L G Horton,  
D W Hamilton, W W Hayden, E E Hall, B Horr, A H  
Herrick, Edw Hunt, L F Harrison, Mrs P W Hill,  
C D Hadley, Mrs B Higgins, W M Hubbard, Mrs G W  
Hammond, W Holmes, H H Ingersoll, C H Johnsonet,  
A B F Kinney, M A Kent, Mrs J Knowlton, Mrs  
L E Kitchin, Osborn Kaler, E J Kellogg, C E Kimball,  
M M Larned, Mrs S F Lowe, O W Lund, L Larson,  
Mrs L Loveday, William Little, E McCullough, John  
Marlin, Flay Moores, E J Mank, C H McElhinney, W  
McDonald, J G Morrill, W A Northrup, M A Niles, J A  
Nichols, Mrs M O Parker, P M Page, J T Peckham, J D  
Pickles, Mrs A E Pierce, Mrs H Euggies, I J Rowell,  
J B Rowell, Mrs L J Smith, Mrs A H Soden, P K  
Stratton, Joe Stevens, Jos Shaw, Seth Smith, Mrs W H  
Small, Mrs A Twing, W H Thomas, E Varum,  
W H Wason, C W Williams, Mrs L J Wheelock,  
William Y. W. C. A., R P Walker, O Woodward, M F  
Webster, Mrs S O White, Mrs B Wilcox, J F Ware, C W  
Waymouth.

## Marriages.

SHACKLEY - GERR - In Quincy, May 26, by Rev. E. W.  
Virgin, Joseph W. Shackley and Jennie Maud Gear, all  
of Q.

NEAL - HENNINGWAY - In South Hamford, Me., May  
12, by Rev. D. F. Fackner, Harvey Neal, of Hamford  
Falls, and Maydel Henningway, of S. R.

LYNDE - COLLEY - In So. Thomaston, Me., May 26, by  
Rev. W. H. Mallett, Fred S. Lynde and Emma Colley,  
both of S. T.

WALKER - DAY - In Haverhill, Mass., May 15, by Rev.  
O. S. Danforth, Fred A. Walker and Carrie D. Day, both  
of H.

## Deaths.

CONANT - In Keenebunk, Me., May 15, Mary Josephine,  
wife of Henry H. Conant, and daughter of the late  
Ivory and Maria W. Goodwin, aged 67 years, 7 months  
and 17 days.

## POST-OFFICE ADDRESSES.

Rev. A. J. Church, Cottage City, Mass.  
Rev. E. S. Gahan, West Pembroke, Me.

NOTICE. - The Boston Itinerants' Club has adjourned  
to the fourth Tuesday in September.  
JOHN R. CURNING, Sec'y.

PROVIDENCE DISTRICT. - The District Stewards  
will meet on Monday, June 11, at 11 a. m., in the vestry  
of Mathewson Street Church, Providence, R. I.  
R. G. BROWN.

ANNIVERSARY EXERCISES - WESLEYAN ACADE-  
MY, Wilbraham, Mass. - Friday, June 15, prize de-  
clamation, first and second year classes. Saturday, prin-  
cipal's reception to senior class. Sunday, a m., Socia-  
laureate sermon by Principal Wm. E. Newhall; p. m.,  
Academy sermon by Rev. Joseph Fullman, D. D. Mon-  
day, declamations junior class. Tuesday, annual concert,  
with Bertha M. Cushing, soloist. Wednesday, Class Day;  
address before the alumni by Hon. Harvey H. Shepard,  
of Boston; Art reception. Thursday, June 21, graduating  
exercises.

EPWORTH LEAGUE MOONLIGHT EXCURSION. -  
Notice is hereby extended to the Epworth League  
and other young people's societies of Boston and vicin-  
ity that on Thursday, June 14, there will be a moon-  
light excursion under the conduct of an ex-  
perienced committee of prominent Epworth League  
workers. The steamer "City of Jacksonville" has been  
chartered, and will leave Lincoln's Wharf at 7:30 p. m.,  
returning in time to connect with the late suburban  
trains. The services of an excellent string orchestra  
have been engaged, and every effort to make this  
occasion one of deepest enjoyment to all Epworth  
Leaguers will be made. Tickets, at 50 cents each, may  
be secured of Mr. W. H. Porter, 223 Washington Street;  
H. D. Smith, 18 Cornhill; H. L. Williams at the School  
of Theology, or at the Book Room, 28 Bromfield St.

COMMENCEMENT - NEW HAMPSHIRE CONFER-  
ENCE SEMINARY AND FEMALE COLLEGE, Tilton,  
N. H. - Thursday and Friday, June 14 and 15, written  
examinations. Friday, junior prize orations, 7:45 p. m.  
Saturday, Class Day exercises, 7:45 p. m. Sunday, Socia-  
laureate sermon, by Rev. John F. Goucher, D. D., 10:30  
a. m. Monday p. m., oral examinations; ladies' prize  
declamations, 1:45. Tuesday a m., oral examinations;  
meeting of the Trustees, 11:30; Art reception in the  
Studio, 3 to 4 p. m.; musical recital, 7:45; senior recep-  
tion in drawing-room. Wednesday, closing chapel  
exercises, reading grades and awarding prizes, 9:30 a. m.;  
annual meeting of the alumni, 11; Commencement ex-  
ercises, 1:30 p. m. Entertainment, 7:45.

THE COUNTRY WEEK. - The Country Week, carried  
on by the Boston Young Men's Christian Union, gives a  
country visit of about ten days to as many poor children  
of our city as can be provided for, special attention be-  
ing paid to those in delicate health, and every effort  
being made to promote the welfare of all.

During recent seasons more than three thousand  
names have annually been recorded on our lists, and we  
would rather increase than lessen this number; but our  
receipts have been so much less than usual this season  
that the work must be greatly curtailed unless more  
money is promptly contributed.

This charity during the past twenty years has abun-  
dantly established its claim upon the public considera-  
tion. Its benefits are practical, immediate and lasting,  
and its administration is believed to be judicious and  
economical. We therefore make this urgent appeal in  
behalf of Boston's little ones now eagerly waiting for a  
needed outing, and many of them to be disappointed  
unless generous friends come to their aid.

All donations, large or small, will be most heartily  
welcomed, which may be sent by mail or otherwise,  
directed to WM. H. BALDWIN, president B. Y. M. C.  
Union, 48 Boylston St., Boston, and marked "For the  
Country Week," for which receipts will be promptly re-  
turned.

## Boston University School of Theology.

THE written examinations for the year were  
completed on Friday, June 1. The oral  
examinations were held on Monday and Tues-  
day, June 4 and 5, before the committee of visi-  
tors appointed by the various Conferences. The  
following is a list of visitors who were expected  
to be present: New England Conference - Rev.  
W. H. Thomas, D. D., Lynn; Rev. C. F. Rice,  
D. D., North Cambridge; Rev. W. T. Perrin,  
South Boston. New England Southern - Rev.  
J. I. Bartholomew, Stafford Springs, Conn.; Rev.  
W. J. Yates, A. M., New London, Conn. New  
Hampshire - Rev. C. W. Bowley, Ph. D., Nashua,  
N. H.; Rev. J. W. Adams, Methuen, Mass. Ver-  
mont - Rev. W. S. Smithers. Troy - Rev. D.  
W. Gates, Troy, N. Y.; Rev. M. D. Jump, West  
Troy, N. Y.; Rev. W. W. Foster, Jr., Amsterdam,  
N. Y. Maine - Rev. Thos. F. Jones, Lewiston,  
Maine. New York - Rev. B. L. Bowman, S. T. D.,  
Newark, N. J.; Rev. A. T. Clivli, S. T. B., Ford-  
ham, New York city. New York East - Rev.  
B. S. Pardington, D. D., Brooklyn, N. Y.; Rev.  
W. W. Bowditch, D. D., Brooklyn, N. Y. Cen-  
tral New York - Rev. B. C. Fox, Marcellus,  
N. Y.; Rev. M. S. Wells, Lyons, N. Y. Genesee  
- Rev. L. D. Watson, D. D., Honeoye Falls,  
N. Y.; Rev. O. C. Poland, S. T. B., Lima, N. Y.  
Cincinnati - Rev. A. Lowrey, D. D., New York  
city.

The graduating class numbers about twenty-  
five, a large proportion of whom were college  
graduates before beginning their theological  
course. The number of applications already on  
file for admission next year is unusually large.

The American University Endorsed by the  
Methodist Episcopal Church, South.

ONE of the most notable evidences of the  
timeliness of the great movement for the  
establishment of the American University at  
Washington is the reception it has met with at  
the recent General Conference of the Methodist  
Episcopal Church, South, at Memphis. The fol-  
lowing important action was taken: -  
"WHEREAS, a movement has been set on foot  
under the leadership of the Methodist Episcopal  
Church for the establishment of a great Pro-  
testant University in the capital city of our na-  
tion; and, WHEREAS, it becomes all Protestants,  
and especially all Methodists, to give encour-  
agement to this important enterprise, therefore,  
"Resolved, That we heartily approve and en-  
dorse the undertaking of the trustees of the  
American University to establish in Washington  
city a great university for post-graduate study  
and original research, under the influence of  
Protestant Christianity and the auspices of  
American Methodism."

The circumstances connected with the above  
action give emphasis to its heartiness. The  
rules under which the Conference was acting  
were suspended, and the preamble and resolu-  
tion were adopted unanimously.

## The Deaconess Hospital.

THE New England Conference at its late ses-  
sion unanimously adopted the following  
resolutions among others appertaining to the  
above subject: -

Resolved, 2. That we as a Conference will set  
apart one Sabbath of each year, to be known as  
the "New England Deaconess Home and Hos-  
pital Day," upon which we will either present  
the cause to our people ourselves, or open our  
pulpits to a representative of the Home and Hos-  
pital, and urge our congregations to contribute  
to these worthy objects."

In harmony with this action, Miss Mary E.  
Lunn, the efficient superintendent of the Home,  
will be glad to visit the churches and present  
the cause wherever pastors will give her the op-  
portunity. Any pastor desiring her services for  
this purpose will please communicate with her  
at 699 Massachusetts Ave., Boston. Steps are  
now being taken looking toward the beginning  
of the Hospital work early in the fall. If our  
churches will respond liberally to this cause  
during the coming months, the successful in-  
auguration of the work at an early date will be  
assured. All of this applies with equal force to  
the other New England Conferences that took

favorable action upon this matter at their late  
sessions. Miss Lunn will be glad to go within  
their boundaries whenever and wherever invited.

WM. NAST BRODBECK,  
For the Committee.

## Reminiscence of Dr. Peck.

Rev. R. H. Howard, of Newton Lower Falls,  
sends the following reminiscence of Dr. J. O.  
Peck: "When, in 1858, under the principalship  
of Rev. Chas. W. Cushing, the writer was con-  
nected, as teacher, with the old Newbury Sem-  
inary, J. Oramel Peck was in attendance as stu-  
dent, preparing for college. From the force of  
an active mind and a strong religious impulse,  
he had come from his father's blacksmith forge  
to the Seminary to fit himself for the largest use-  
fulness. As a student he was sober, studious,  
modest, discursive rather than critical or exact  
in scholarship. He shone resplendent on the  
declaration platform. At that time he was not  
conspicuous in social meetings or as an exhorter.  
One Sunday, having occasion to supply a pulpit  
in a neighboring village, I invited Bro. Peck to  
accompany me. He did so. In the course of  
all the conversation that day he never once in  
response to any of my inquiries as to his future  
plans, intimated that it was his purpose ulti-  
mately to preach the Gospel. Had he done so,  
I should have availed myself of the opportunity  
presented for setting him to exhorting, or in-  
vited him to occupy the pulpit for a part of the  
day, and so, mayhap, have achieved distinction  
by becoming identified with the very earliest  
pulpit effort of this prospective eminent divine  
- an honor, by the way, reserved for my friend  
and good brother, Mr. H. W. Worthen, now of  
Stowe, Vt. Meantime as, on the occasion re-  
ferred to, I, in that little country church, looked  
down on that stalwart student in the pews,  
how little I foresaw in him the eloquent and  
effective pulpiteer he was yet destined to be-  
come! As on that sunny summer's Sunday,  
we rode together up and down the gently men-  
dering Connecticut, how little I dreamed that  
by my side sat one destined, in the near future,  
to become the illustrious pastor, preacher, re-  
vivalist and missionary secretary, so widely  
identified with the history of American Meth-  
odism during a quarter of a century; and who,  
after almost unexampled labors and successes as  
a pulpit and platform orator in many cities, and  
on behalf of many great and noble causes, was  
destined to fall asleep, lamented and honored by  
untold numbers throughout all the land."

Bright's Disease,  
The Gouty Diathesis, etc.BUFFALO LITHIA WATER  
Nature's Great Remedy for Bright's Disease of  
the Kidneys, the Gouty Diathesis,  
Stone of the Bladder, &c.

Dr. M. M. Jordan,  
Boydton, Virginia. (A communication  
from the "Virginia Medical Monthly"  
for March, 1885.)

"Three years ago, without having been  
previously sensible of impaired strength  
or any deterioration of health, I found  
myself suffering from Bright's Disease  
of the Kidneys. My attention was first di-  
rected to the existence of renal trouble by  
 Dropsy making its appearance as Edema  
on the face, particularly around the eyes,  
and simultaneously in the lower extremities.  
Examination showed that the urine  
contained two and a half per cent. of al-  
bumen, there was a heavy sediment, and  
casts of urates were deposited in abun-  
dant. This state of things was soon fol-  
lowed by Uremic Poisoning, manifested  
by Coma and Delirium, and I was con-  
fined for many months to my bed, every-  
thing pointing to a fatal termination.  
Treatment failing of any permanent good  
results, I was, in this condition, put upon  
BUFFALO LITHIA WATER

the good effects of which were soon ap-  
parent in a notable diminution of the  
albumen, a partial disappearance of the  
Dropsy, and a gradual subsidence of the  
Coma and Delirium. Under the contin-  
ued use of the Water there was slow but  
constant improvement in my condition,  
until I was so far restored as to be able  
to enter actively upon the practice of  
my profession, in which I have now been  
engaged for some two years without any  
interruption of moment on account of my  
health. There has been, occasionally,  
some manifestation of unpleasant symp-

oms, but I have found them promptly  
disappear under the influence of the  
Water. With this experience I cannot do  
less than commend this Water to the  
profession as worthy of trial in other  
similar cases."

Dr. David E. Smith,  
of Brownville, Westchester, N. Y. [En-  
titled from communication in the "Medi-  
cal Brief" of May, 1881.]

"Several months since I was called to  
see a patient, a lady suffering from heredi-  
tary Rheumatic Gout. Her limbs were  
very Edematous and would pit on pres-  
sure, leaving an indentation long after the  
finger was removed. This led me to inquire  
as to the condition of the urinary organs.  
Microscopical examination showed that  
the urine was loaded with urates; and also  
revealed casts, and by heat and nitric acid  
I found twenty-five per cent. albumen,  
showing a marked case of Bright's Dis-  
ease complicated with Rheumatic  
Gout. My first object was to get rid of  
the gravel, which was rasping and tearing  
the kidneys. I put dry cups over the kid-  
neys and ordered

BUFFALO LITHIA WATER  
four globules a day. In a few days she  
passed a stone (egg-shaped) five-eighths of  
an inch long by one-quarter of an inch in  
diameter. I continued the cupping and  
the use of the Water, and she continued  
steadily improving, until now the urine  
is nearly normal. No casts can be discov-  
ered, and she is scarcely sensible of the  
gouty trouble."

## BUFFALO LITHIA WATER

Is for sale by druggists generally, or in cases of one dozen half gallon bottles \$5.00 f.o.b.  
at the Springs. Descriptive pamphlets sent to any address. Springs open June 15th.

THOMAS F. GOODE, Proprietor,  
Buffalo Lithia Springs, Va.



## Our Book Table.

Orations and Addresses of George William Curtis. Edited by Charles Elliot Norton. Volume III. Historical and Memorial Addresses. Harper & Brothers: New York. Price, \$3.50.

George William Curtis is the Addison of American literature. The impress of his genius will remain permanently upon the language. His briefer and more fragmentary writings, especially those in the Easy Chair series, charm by their light and graceful touch, while the "Orations and Addresses," of which we have here the third and concluding volume, furnish examples of his sanative and robust thought, presented in a style at once clear, forcible and elegant. He knew how to think; he knew also, beyond most even of the literary men of his age, how to give it expression in masterly and durable English. Unlike many of the popular books of the hour, which must, in the nature of the case, fade and vanish, the writings of Mr. Curtis are destined to endure and add to the permanent wealth of our literature. Elements of immortality are found as well in the great themes he touched as in his mastery of treatment of them. His face was toward the east. Though he had a clear sense of the great evils in the society of his time, he was no pessimist; he saw the dawn of a brighter day, and ranged himself with admirable courage on the side of liberty and right. To be right with the few and to battle for down-trodden justice appeared to him more noble than to enjoy ease and honor with the many who never struggle against the tide of evil. In him the ethical sense and the courage of conviction were pre-eminent. He discovered the right course for the hour and dared to follow it. His reports and addresses on the civil service, which are in the second volume of "Orations and Addresses," contain the highest word on the subject; and in them, though dead, he will long continue to speak to the American people.

The current volume, containing fourteen addresses on patriotic and memorial subjects, is of equal value. Eight of them were delivered on occasions of patriotic celebration, as at the centennials at Pittsfield, Mass., Concord, Northfield, N. Y., and at Schuylersville where Burgoyne surrendered. He delivered the addresses at the laying of the corner-stone of the Washington Memorial Arch and at the unveiling of the statue of Washington in New York. He also spoke memorable words of eulogy on Charles Sumner, James A. Garfield, Wendell Phillips, Robert Burns, William Cullen Bryant, and, last of all, our great American poet, James Russell Lowell. In all these instances the words spoken were fitting, and will have much to do in bearing the memory of persons and things down to future generations. As the wise man has it, his words are like "apples of gold in a network of silver;" so that in many instances we know hardly which most to admire, the justness and nobility of the thought or the appropriateness and elegance of the expression in which the thought is conveyed to the mind of the reader. The reading can never cease to be a source of pleasure.

The subjects treated in this volume were peculiarly grateful to the author's patriotic feelings and literary tastes. The struggles of the nation for liberty in both the Revolutionary and Civil Wars, the great actions in each, and the commanding characters of leaders in the field and the Senate, elicited his earnest attention and discriminative study. With him, as with Webster and Everett, Washington was the model patriot and sagacious leader in the American Revolution. He touched the lines of that great life with reverence and followed with enthusiasm his course to ultimate victory. Sumner, Garfield, Burns and Bryant are delightfully delineated by the hand of this master of sentences. The memorial address on Lowell was a service of love, a tender yet manly tribute, revealing the manning of character, the permanent bent of that great genius. And then with what interest and freshness does he retouch the lines in the life of Wendell Phillips, the silver-tongued orator, the free lance who never learned the secret of marching an army corps, a man whose genius all admired, but with whose political notions none could entirely agree. It is much to say that for each of these characters and subjects Curtis ever had the fitting and highest word.

Picturesque Hawaii. Complete in Eight Portfolios. By Hon. John L. Stevens and Prof. W. H. Oleson. Hubbard Publishing Company: Philadelphia.

Hawaii, the land of sunshine, the paradise of the Pacific, has particular attractions for the American people at the present time. The interest created by the revolution in the islands and the attempts at annexation to the United States has naturally created a demand for more extended and accurate knowledge among our people, which the work of Mr. Stevens attempts to supply. As indicated in the title, "the work comprises eight beautiful art portfolios, containing one hundred representative illustrations of scenery, people, customs, buildings, industries and volcanic phenomena. It is accompanied by graphic delineations, affording a just and comprehensive view of the marvelous progress in this garden of beauty."

The first portfolio contains a concise yet graphic history of the islands from the discovery by Capt. Cook to the present time. The account includes descriptions of the more remarkable groups of the islands, early canoe voyages, the arrival of the missionaries, the conquests of Kamehameha, and the election of a king. The second portfolio contains a description of the natives of the islands—their manners and cus-

toms, their skill in navigation, their feasts, occupations, dwellings, food and hospitality. The author also indicates the causes of the decrease in the native race. Civilization came too late to save it. The disease had become too deeply seated to be overcome by the remedy. The third portfolio gives an account of the soil, climate and productions of the islands. He makes studies of the sugar plantations, the indigenous plants, the early methods of culture, irrigation and foreign enterprises. The fourth portfolio is devoted to descriptions of Honolulu, Hilo, and other chief cities. The photographs of scenery and public and private buildings are superb. There are views of the harbors, public buildings, churches, schools, and private residences. The illustrations and text make a most magnificent presentation of the capital city, the people, and indeed of the islands themselves. Our ex-Minister, in the preparation of this work, has performed a noble service, which the American people cannot fail to appreciate and admire.

A Great Mother: A Sketch of Madam Willard. By Frances E. Willard, Her Daughter, and Minerva Brace Norton. With an Introduction by Lady Henry Somerset. Chicago: Woman's Christian Temperance Publishing Association. Price, \$1.

The interest in this book is in both subject and authors. Madam Willard belonged to a hardy New England stock, transplanted to the prairies of the West. The Hills of New Hampshire were people of stamina and character; they were energetic and purposeful, and, as a result, were usually conspicuous in the democratic society in which they lived. Mary Thompson Hill married, in 1831, Josiah Flint Willard, a lineal descendant of Major Simon Willard, the old Puritan captain of Massachusetts Bay, conspicuous in the Indian wars of that early time. The commanding qualities of the ancestor have come down to his descendants in the latest generation. Josiah Flint Willard and Mary Thompson Hill were honorable for a long line of noble ancestors; but they will be remembered less for their great ancestry than as the parents of Frances E. Willard, the woman of high moral purpose, the philanthropist, and the born leader of her sex in one of the most important reforms of our time. The narrative is full of interest from beginning to end. Lady Somerset opens with a luminous introductory paper, reminiscent and appreciative of Madam Willard, as she saw her in 1890. Then follows the delightful biographical sketch by Frances E. Willard, and recollections by other members of the family, and the volume closes with the memorial address of Lady Somerset, on the life of Madam Willard, at Denver in 1892, in connection with the annual convention of the National Woman's Christian Temperance Union. The book is admirably illustrated, and will be prized not only by the White Ribboners, but by all interested in noble character and philanthropic work.

Book of the Fair. Parts 13 and 14. The Bancroft Publishing Company: Chicago and San Francisco. Price, \$1 for each part.

The Fair was the most marvelous exhibit on record, and Bancroft's "Book of the Fair," in plan, arrangement, text and illustrations, surpasses anything attempted on the continent. The large, clear type, the firm paper, the wealth of artistic display on every page, render it a continual delight to the reader. The book reproduces the Fair in its most expressive and noblest features. The descriptions are clear and full, and the pictures set before us the very images of the things collected at Chicago. The reader re-lives the Fair, with the advantage of artistic expression. The twelfth part continues the account of the Agricultural Exhibit, and begins that on Mines, Mining and Metallurgy, which is continued in Part 13. In this part it opens the seventeenth chapter, on the Fisheries and Pisciculture.

The Orthoepist: A Pronouncing Manual containing about four thousand, five hundred words. By Alfred Ayres. D. Appleton & Company: New York. Price, \$1.

Mr. Ayres has done a good piece of work in this small volume. The earlier edition was favorably received by educators, and this revised and much-enlarged edition can hardly fail to meet an even more cordial reception by that part of the reading public which aspires to a correct pronunciation. The author has evidently used great care in his selections and in securing accuracy in pronunciation. His list of words includes a considerable number of the names of foreign authors, artists, places, etc., which are often mispronounced. To the student this little volume will prove invaluable as a desk companion, helping him to conform to the most approved orthoepical usage.

Guide to the Study of Common Plants: An Introduction to Botany. By Volney M. Spalding. D. C. Heath & Co.: Boston. Price, 50 cents.

Prof. Spalding has given us a book for use in preparatory schools. Directions are given to both student and teacher for the use of the book in classes and for laboratory and permanent outfit. The volume takes the student back to nature, and teaches him to observe with accuracy, which constitutes an important part of school education. The work can hardly fail to deepen the interest of the pupil in the study of this delightful field of natural knowledge.

## Magazines.

—The Nineteenth Century is among the best of the English reviews. In its make-up there is no shoddy. The matter is of the best and up to date. It has the best possible every time and in large amount. The fourteen articles in the

May number are unsurpassed for variety, excellence of matter, and ability of treatment. The reader will hardly be content without going through the entire fourteen; and in doing so he will be sure to stop and dwell on "Sunshine and Microbes," and "Modern Surgery." Dr. Percy Dunn's article is a marvelous description of the progress made in modern surgery. "Democratic Ideals," "Intellectual Progress in the United States," "Village Life in Russia," and "Recent Archaeology," are other valuable articles. But you will want to read them all. (Leonard Scott Publication Company: New York.)

—The Critical Review of Theological and Philosophical Literature for April contains a valuable list of articles. Prof. J. G. McKendrick reviews Hutchinson Sterling's "Darwinism;" Prof. Devan considers Sayce's "Higher Criticism;" and Principal Simon gives the significance of Ward's "Witnesses to the Unseen." Owen's "Skeptics of the French Renaissance" is reviewed by Thomas Raleigh; Prothero's "Arthur Stanley," by Prof. John Gibb; and Davidson's "Theism," by Prof. Knight. Prof. H. F. White touches lightly Burgess' "Latin Texts of the Old Testament." Marcus Dods notices favorably Hill's "Earliest Life of Christ." This is the scholar's magazine. Important topics are treated by able men. (T. & T. Clark: Edinburgh.)

—The Chicago Magazine (formerly Current Topics) for May has several readable and instructive articles. Lee Meriwether furnishes a story in "A West End Episode;" Charles Robinson defends President Cleveland's administration against his adverse critics; and Edgar L. Vincent shows the great care with which the pension roll is guarded. Mary E. Cardwell thinks literary criticism should be appreciative, the critic endeavoring rather to find out the good qualities than the defects of genius. The number contains several good poems. (Chicago: The Chicago Magazine Publishing Co.)

—The Missionary Review of the World for June is rich in all sorts of missionary information. The unoccupied mission-fields of the world; the rum-trade with Africa; the church at home; South Africa; the religious educational question; and the work among the Freedmen, are among the subjects treated. The number is rich in quality and has a wide variety. (New York: Funk & Wagnall.)

—The Biblical World for May contains a list of ten articles on Biblical subjects. The editor shows the essential unity of the Old and New Testaments, and considers the long-lived antediluvians. E. P. Burt gives a free translation of the Sermon on the Mount; W. T. Smith writes of "Christianity and Old Testament Criticism;" Merwin Marie Snell continues the treatment of points of contact of Hinduism and Christianity; and I. H. Breasted gives an account of some recent Egyptian explorations. The editorial notes of this magazine are often fruitful in suggestion. (Chicago: University Press.)

—The Chautauquan for June contains its usual amount of good reading matter, under general heads of Required Readings, General Reading, Woman's Council Table, and Editorial Notes. "Village Life in Canada," "The Distribution of Wealth in the United States," "Parliamentary Practice in Europe," "Life after Graduation," and "The Tramp Problem," are among the titles. (Meadville Pa.: T. L. Flood.)

—The Treasury of Religious Thought for May contains a variety of matter valuable for the preacher and the religious student. The "Twofold Mission of Christ," "Decoration Day Service," "The Children's Day," "Leading Sermonic Thoughts," are among the headings. The "Duties and Privileges of Citizenship" is a timely article by Hon. T. F. Magner. (New York: E. B. Treat.)

—The New Church Review for April makes a very fine appearance. The paper is firm and substantial and the type clear and open. The articles are all ably and attractively written. They present the views of the New Church in their best form. (Massachusetts New Church Union: 16 Arlington St., Boston.)

—The Pansy is a most admirable magazine for our young folks, permeated as it is with pure religious influences. The May number is full of good things—stories, poems, and articles suited for youthful minds. "Vira's Motto," the serial by "Pansy," grows in interest. (D. Lothrop Co.: Boston.)

—The Fortnightly Review for May has a dozen articles, some of them of unusual interest. The reader will be sure to notice with care those on "Woman and Labor," and "The Appreciation of Gold." The former treats the two topics which now most agitate society—woman and labor. What shall we do with the woman? How shall she be educated? What shall she be allowed to do? Shall she have the ballot? These are questions ever before us. Why not let woman, like man, determine for herself? The new conditions of labor will keep that question long before the world. There must be an entire readjustment of it. The gold question troubles all the great nations. Its relations to silver are not even yet well understood. To the historical student Frederic Harrison's "Problem of Constantinople" will have especial interest. (Leonard Scott Publication Company: New York.)

## Relief in Hood's.

Charlestown, Mass., May 4, 1894.

My mother suffered with rheumatism and nothing did her any good until she began taking Hood's Sarsaparilla. She then found relief. My two sisters have taken Hood's Sarsaparilla for sore eyes and they are very grateful for the benefit received. HUMPHREY DEXTER, 31 Corey Street.

Hood's Pills cure indigestion.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT. \$14. Buy our 2 drawer walnut or oak iron bedstead high top spring wire mattress fully padded, steel plates, adapted to light and heavy work; guaranteed for 10 years with Automatic Bedding Window, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments shipped any where on 30 Day's Trial. No money required in advance. \$15,000,000 in use. World's Fair Medal awarded machine and stand. Buy from factory and save dealer's and agent's profits. Get this Out and send to-day for machine or large free FREE catalogue, testimonials and glimpses of the World's Fair. OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.

AARON R. GAY & CO., Stationers and Bank Book Manufacturers. ACCOUNT BOOKS. Of any desired pattern made to order. 129 State St., Boston, Mass.

## COMMUNION WARE

IN PURE SILVER OR PLATED.

Special reductions from prices to struggling churches. Write for a price list. Mention ZION'S HERALD. Address HUNT & EATON, 150 Fifth Avenue, New York.

FENCING WIRE ROPE BELVAE. WOVEN WIRE. POULTRY AND RABBIT NETTING. Railroad, Farm, Garden, Cemetery, Lawn Fencing. Prices down. Freight paid. Catalogue free. McNeil Woven Wire Fence Co., Chicago.

## IMITATORS ABOUND

of most of the successful things, and especially of the world-famed

## LIEBIG COMPANY'S EXTRACT OF BEEF.

Therefore for satisfactory results in your cooking get the genuine with this signature in blue:

*Liebig*

Sound discs are invisible and comfortable. Relieve more cases of DEAFNESS than all devices in the world. H. A. Wales, 433 Ashland Block, Chicago.

## Advice to Dyspeptics.

CONTENTS: Dyspepsia and its causes. Experience of a sufferer. Liver complaint a twin disorder. Constipation a result of dyspepsia. Food to be taken. Food to be avoided. Mailed free to any address. JOHN H. McALVIN, Lowell, Mass., 14 years City Treas.

## BUBIER'S LAXATIVE SALZ.

### - Constipation -

Sick-headache, Biliousness, Facial Humors, etc. - 50 doses, 50 cts. Write for descriptive pamphlet, testimonials, etc. BUBIER'S LAXATIVE SALZ. Sent by mail to any address in U. S., 60 cts.

ORDER OF Nathan G. Bubier, Ph. G., Lynn, Mass. FOR SALE BY Wm. H. Schieffelin, N. Y.; G. C. Goodwin, Cutler Bros., Carter, Carter & Kilham, Boston; Geo. A. Kelley Co., Pittsburg. Wholesale. Retail Druggists supplied by these houses.

## SOMETHING NEW.

DR. ANDREW JACKSON DAVIS'

## WILD CUCUMBER PILLS

They cure Bilious and Liver Complaints, Sick Headache, Indigestion, Acid Stomach, Chronic Constiveness, and all disorders of the Stomach, Liver and Bowels.

Price 25c. box. Five boxes \$1.00.

Ask your druggist for them; or, sent by mail on receipt of price by

S. WEBSTER & CO., 63 Warren Ave., Boston.

## HOG CHOLERA

I have a sure, tried, proved and guaranteed cure for Hog and Chicken Cholera, which has stood the test for six years without failure, that I know of, but has effected thousands of cures. My father (the originator) is, and has been for forty years, one of the leading hog raisers in this country. He lost a great many hogs and chickens with cholera, but has not lost a single one since the discovery of this remedy. It will buy enough of the ingredients at any drug store to cure from 50 to 75 hogs. I will send the recipe and family rights to any one for 50 cents (clamps taken), which is nothing compared to its real worth. Order while you think of it. Because other remedies failed it is no sign this will. References: The Postmaster, Express Agent, or any business house or citizen in this town. Address

Mrs. RACHEL V. THOMAS,

Cowarts, Alabama.

Agents wanted at once.

## CHICKEN CHOLERA



## Obituaries.

**Atwood.**—Joshua H. Atwood was born in Bucksport, Me., Jan. 9, 1823, and died in Lynn, Mass., Oct. 2, 1893.

His parents, Eldad and Ruth Atwood, were both devout Methodists. Joshua was converted and joined the M. E. Church at the age of fifteen years. For fifty-five years he was a consistent member of the church of his ancestors.

In 1846 he was united in marriage with Celestia Haynes. She was also a member of the Methodist Church and they at once set up a Christian home, where the Word of God was read and prayers daily offered. No children were born to them, but they adopted two daughters, both of whom with the mother survive to mourn the loss of our venerable brother.

Thirty-eight years ago Bro. Atwood moved to Bangor, where for ten years he was a member of Grace Church. From Bangor he came to Lynn, where until November, 1883, he was a member of St. Paul's Church. He then took a letter and joined the new St. Luke's Church, with which he remained until his death.

He was gentle of spirit, kind, social, obliging. He lived a quiet life, in peace with God and man. His faith was constant and consistent. His experience was intelligent and happy. He belonged to that old line of Methodists who knew more of the doctrines and polity of the church than of ball games and boat races. ZION'S HERALD was a weekly visitor in his boyhood home. After the death of his father he and his mother took the HERALD together until his marriage, when he became a personal subscriber to the paper, which never ceased to be a weekly source of instruction and pleasure until his death.

The last months of his life were characterized by great feebleness and suffering, but his anchor held, and he died, as he had lived, in full assurance of faith. L. P. CAUSEY.

**Atkins.**—Joshua Atkins departed this life March 13, 1894. He was born in Provincetown, Mass., July 26, 1809.

He was converted in the year 1846, and up to sixty years of age followed the sea, being for a long time master mariner.

Mr. Atkins was a joyful, happy, devoted Christian. "The joy of the Lord" was his portion. His disposition was sunny and cheerful, his life and example pure, inspiring and helpful. A lingering disease laid him low in his 85th year, but faith triumphed over all. He was a shock of corn fully ripe; and the Lord gathered him for the heavenly garner.

His bereaved family have much consolation, and sorrow not as those without hope.

R. POVEY.

**Swasey.**—Mrs. Hannah P. Swasey died at the residence of her son in New York, May 9, 1894, aged nearly 83 years.

She has been a member of the Methodist Episcopal Church for more than sixty-six years. Although she has been denied sanctuary privileges for a long time, she has kept a close and warm interest in everything that pertains to the Lord's work, and was greatly helped in this by the weekly perusal of the HERALD, which she has taken since its first issue. The days of her widowhood were spent alternately with her son in New York and her daughter in Worcester, Mass. Her faith in the Lord Jesus was clear and sustaining until the close of life, and then she exchanged faith for sight. May the living loved ones follow her footsteps! Wm. T. WORTH.

**Hardy.**—Simeon Hardy was born in Strong, Maine, July 17, 1833, and died in Natick, Mass., Sept. 19, 1893.

He was educated in the public schools of his native town and at Wesleyan Academy, Wilbraham; was converted at the age of seventeen under Rev. C. L. McCurdy, and made class-leader soon after, which office he held up to his death. He married Mary Rice, of Natick, in 1857. Their daughter, Nellie, is the wife of Rev. L. H. Dorester, pastor of our church in Westfield, Mass. There is one son also, Winchester, at present at Harvard Dental school.

I knew Bro. Hardy at Wilbraham and was his pastor at Natick when he went to war in the 39th Mass. Regiment, where he served three years, seven months of the time in prison at Salisbury, N. C. He represented Natick in the legislature in 1872. He was Sunday-school superintendent when he left home for the war, and though after his return he was always a sufferer, he was an earnest worker in the church, holding every office, and loved by every one. In 1886 he came into a wonderfully rich spiritual experience, and testified and exhorted with a sweet and powerful unction at every opportunity, ripening as it seemed for heaven.

The funeral was attended by his G. A. R. comrades in a body, every one of whom felt he had lost a brother. Dr. D. H. Eia conducted the services, assisted by the writer. The Methodist Church at Natick will always hold his memory sacred.

The widow is at present with her daughter in Westfield. E. W. VIGORIN.

**Clark.**—Rev. O. N. Clark, of East Thompson, Conn., was born June 1, 1828, at Woodstock, Conn., and died April 15, 1894, in the same town.

He was converted in his youth, at Webster, Mass., and though the son of a deacon of the Congregational Church, he joined the Methodist Episcopal Church, in which he had been led to the Lord. Soon after his conversion, under the conviction that he was called to the ministry, he attended for a while the Methodist theological school, then at Concord, and was licensed as a local preacher. Not feeling able to reach that degree of preparation which he desired, and being discouraged in it, to his great regret in later years, by those who thought there was little use to the preacher in a theological education, he directed his mind in a different way, married, and continued to preach without entering the regular pastorate, being ordained local deacon, April, 1860, by Bishop Morris.

While yet in his young manhood his wife died, leaving children to his care, for whom he labored single-handed until Jan. 1, 1864, when he was again married to Miss Mary A. Wallace, and in 1867 again fixed his home in East Thompson.

Bro. Clark was one of a family of ten brothers and two sisters, of whom only two brothers and one sister yet remain. During the last twenty years, up to one year ago, he had been employed in the railroad service at East Thompson, nearly all the time as depot agent; had had standing appointments to preach at West Douglas, East Putnam, and Webster Gore, and was one of the pillars of the church at East Thompson, being at the time of his death trustee, steward, and class-leader.

After failing health for about a year, he was forced to remain in his room, and in about five weeks, during the latter part of which his sufferings were very great, he was permitted to see all his family at home, and to give them his

parting blessing. Soon after he passed in great peace and confidence to the reward of the faithful.

His memory will be cherished, not only by the bereaved companion, four daughters and two sons, all of whom have been led to trust in the same Saviour, but by a large circle of acquaintances and friends. He will be greatly missed by the East Thompson Church and people, in whose abiding sympathy his stricken family will be cordially remembered.

The funeral service was conducted by the writer, at the family residence, in the presence of a large company of relatives and friends, after which the body was laid to rest in the cemetery at Webster, Mass. May the Saviour's precious words: "I will not leave you comfortless, I will come to you," be a source of comfort to all his dear ones, until they shall come to enjoy with him the glory of the place prepared beyond the sorrows of time! L. H. MASHBY.

**Stott.**—Abigail H. Willey was born in Brookfield, N. H., July 14, 1818, married to John Stott, in Rochester, N. H., in August, 1846, and died in Conway, N. H., March 7, 1894.

Sister Stott was converted in early life, and joined the M. E. Church in Rochester, and here, I think in class-meeting, she became acquainted with Bro. Stott. She remained a consistent member of this church until about twelve years ago, when she with her husband joined the M. E. Church at Conway, where she was loved and esteemed as a true Christian, a faithful wife and mother. Brother Stott preceded his wife to the haven of rest nearly three years. Since his death she has lived with her granddaughter in the old home, until last fall she removed to the home of her son, where she was kindly cared for until her death.

The funeral services were conducted by the pastor. The interment was at Rochester beside the grave of her husband.

She leaves one son and one granddaughter to mourn their loss. L. A. B.

**Metcalfe.**—Alvan Metcalfe was born in Appleton, Maine, April 12, 1824, and died at his home in Ashland, Mass., May 27, 1894.

Mr. Metcalfe was a member of the building committee when the Methodist church was erected in this town, and has ever since been a member of the board of trustees, upon which he served with great ability and efficiency. For the greater part of the time he was chairman of the board.

Mr. Metcalfe was the eighth in descent from Michael Metcalfe, who came from England and settled in Dedham in 1607. In his veins ran the blood of the old Puritan stock. He was the seventh in direct line from Rev. Geo. Phillips, the first minister in Watertown, Mass., who came to America from England in 1630. Although Mr. Metcalfe's opportunities for education were few, he wisely used those he had. Always a great reader, he gave special attention to history and science. A remarkably retentive memory made him delightful as a companion and friend. He was in the best sense a self-educated and self-made man.

Mr. Metcalfe was twice married—first, May 30, 1850, to Harriet H. Vose; and second, Oct. 11, 1859, to Harriet M. Makepeace. By his first marriage he had three children who are still living: Nora, wife of A. B. Roe; Geo. E., who graduated from Wesleyan University in the class of '80; and Adelbert A. By his second marriage he had seven children, five of whom are now living: Arthur A., Walter H., Ida E., wife of Rev. H. H. Paine, Gertrude and Lillian.

Mr. Metcalfe was a man of wide charity, fraternal, brotherly, a friend to all his pastors, a helper in the church and community. None came to him in need and were turned away without help. Many rise up to call him blessed. His widow and family have the deep sympathy and prayers of a wide circle of friends. He hath wrought nobly. A prince of manliness hath fallen. F. A. E.

**Thomas.**—Miss Abby M. Thomas died very suddenly at the home of her sister, Mrs. H. S. Brackett, in St. Johnsbury, Vt., May 3, 1894, aged 60 years.

Sister Thomas was a native of Farmington, Me. She was converted to God early in life, has been a member of the Harvard Avenue M. E. Church in Allston (Boston) since its first organization, and has all these years led a useful, consistent Christian life. C. H. HANAFORD.

**Rice.**—Marianne Rice, of Plymouth, died in Brooklyn, N. Y., Jan. 27, 1894. She was the daughter of the late Wm. Stevens, and was born 72 years ago in the village of Plymouth, Mass.

Early in life she was converted, and joined the Methodist Episcopal Church in Boston, where she lived. While there she taught the Belknap School for colored children, being the first teacher of that famous school. Her devotion to the cause of abolition was only exceeded by her devotion to the church and the cause of Christ. Her association in this work and her connection with early Methodism in Boston gave her a wide acquaintance among the most celebrated men of her time. Wilbur Fisk and Wendell Phillips were esteemed friends of hers, while her knowledge of a score of others and her acquaintance with their deeds had so enriched her life that conversation with her upon her past experiences was a pleasure not to be forgotten. From her very youth she believed in the doctrines of Methodism and the principle of the abolition of slavery, with an earnestness born of deep conviction and characteristic of her nature.

While teaching school in Boston she became acquainted with Mr. C. B. Rice, the superintendent of the Quincy Market, whom she married, and about fifteen years ago they returned to Plymouth, taking the old Stevens home, which was originally granted to her ancestors by the crown of England, for their residence. This beautiful old place on Plymouth Bay is well known as "Rice Cottage" to those who come from all parts of the country to enjoy the summer at Plymouth.

Mrs. Rice took an ardent interest in the welfare of the Memorial M. E. Church at Plymouth. In the Sunday-school she taught a class of young women, in whom she was greatly interested. Only a few days before her death she wrote personal letters to each member of her class, in regard to their salvation, the last letter lying upon her table the day she died.

Her most marked characteristics were a deep spirituality and a warm sympathy and affection for those with whom she was associated. Her testimony in the social meetings of the church was of singular beauty and power. Both in her own church at Plymouth and in the Summerfield Church at Brooklyn, where she was accustomed to worship during her winter seasons in Brooklyn, she made hosts of friends, and was an inspiration to them all.

She had lived a long and beautiful life. She went from this life suddenly, the immediate cause of her death being heart trouble. It is hard to fill the place of such a woman when they go from us. We who mourn await the glad day of reunion with such saints! J. H. NEWLAND.

THE BEST preparation for the teeth is "BROWN'S CAMPHORATED SAPONACEOUS DENTIFRICE." Many dentists recommend it.

### For Dyspepsia

Use Hordford's Acid Phosphate.

Dr. W. E. Lippard, Hinesdale, N. H., says: "The best remedy for dyspepsia that has ever come under my notice."

### Unfortunate People,

who do not live near the leading dairy regions, can now use products of such dairies owing to the perfect preservation of milk in all its mother purity, as accomplished in Borden's Perfect Brand Evaporated Cream.

If you decide to take Hood's Sarsaparilla do not be induced to buy any substitute article. Take Hood's and only Hood's.



The Old New England Reliable, With 50 STYLES and sizes to select from. Late Shelves, Cold Dry Air, and BUILT TO LAST A LIFE-TIME.

For sale by one or more dealers in every City and Town.

MANUFACTURED BY D. EDDY & SONS, 336 Adams St. Dorchester District, Boston, Mass.

## Educational.

THE SAUVAGE COLLEGE OF LANGUAGES and AMHERST SUMMER SCHOOL.

Opens July 3, 1894. For programme address Prof. W. L. MONTAGUE, Amherst, Mass.

## BOSTON UNIVERSITY

National and International Growth.

The past year holders of University degrees from eighty-one American and Foreign universities, colleges and professional schools have pursued professional and other advanced studies in Boston University. Its 1112 matriculants came from twenty foreign, and from thirty-seven American States and Territories. To students of literature, philosophy, science, law, medicine, theology, Boston offers many advantages found in no other city. The University has 118 Professors and 1 lecturers. For free circulars and information respecting the Free Scholarships address the Registrar, 19 Somerset St., Boston.

## WESLEYAN UNIVERSITY,

(Middletown, Conn.)

Three Undergraduate Courses of Study. The work of the last two years largely elective. Post-graduate courses in the various departments. Ample facilities for Laboratory work in all courses. Expenses reasonable. Free tuition provided for a large number of the most needy students. Room rent in college buildings, and board in clubs, at moderate prices. Ladies admitted to equal privileges. Examinations for admission, commencing at 9 A. M., June 8, and Sept. 8, 1894. For further information address Rev. B. P. RAYMOND, President.

## THE FISK TEACHERS' AGENCIES

(Incorporated.)

EVERETT O. FISK & CO.,

Proprietors.

4 Ashburton Place, Boston, Mass., 10 Fifth Avenue, New York, N. Y., 106 Wabash Avenue, Chicago, Ill., 603 13th St., Washington, D. C., 125 1-3 So. Spring St., Los Angeles, Cal., 21 Church Street, Toronto, Can.

Send to any of the above agencies for 100-page Agency Manual, free. Correspondence with employers is invited. Registration forms sent to teachers on application. Large numbers of school officers from all sections of the country, including more than ninety per cent. of the Public School superintendents of New England, have applied to us for teachers.

We have filled positions at salaries aggregating more than

\$3,000,000.00

## LASSELL SEMINARY

For Young Women,

Auburndale, Mass.,

Suggests to parents seeking a good school consideration of the following points in its methods:

1st. Its special care of the health of growing girls. Resident physician supervising work, diet and exercise; abundant food in good variety and well cooked; early and long sleep; a fine gymnasium furnished by Dr. Hargent, of Harvard; bowling-alley and swimming-bath; no regular or forenoon examinations, etc.

2d. Its broadly planned course of study. Boston's proximity both necessitates and helps to furnish the best of teachers, including many specialists; with one hundred and twenty pupils, a faculty of thirty. Four years' course: In some things equal to college work, in others planned rather for home and economy life. Two studies required, and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted if eighteen years or over or graduates of High Schools.

3d. Its home-like air and character. Training in self-government; limited number (many declined every fall for lack of room); personal oversight in habits, manners, care of person, room, etc.; comforts not stinted.

4th. Its handiwork and other unusual departments. Pioneer school in Scientific teaching of Cooking, Millinery, Dress-Cutting, Business Law for Women, Home Sanitation, Swimming.

Regular expense for school year, \$500.

For illustrated catalogue address (mentioning ZION'S HERALD),

C. C. BRAGDON, Principal.

## NEW ENGLAND

## METHODIST BOOK DEPOSITORY.

For the Epworth League: Gospel Meeting: Sunday-School:

Imperial Songs: Edited by Jesse L. Harburt and S. V. E. Ford. It contains more than 100 new inspiring songs. Superior responsive Scripture services and a choice selection of the best "long-time" favorites. 300 pages, double binding. By mail, 35 cts. Per hundred, \$30.00. A sample in paper cover, sent for 10 cts.

Epworth Hymnal: No. 1 was the most popular book we have ever issued. 1,500,000 copies are in use. No. 2 has been warmly commended for its merit, variety and originality. Price per hundred \$30.00. The two combined in one volume, \$60.00 per hundred.

For the Junior League: The Children's Class: The Kindergarten: Melodies for Little People: Containing also 100 Recitations. Single copies 10 cts.; \$10.00 per hundred.

Junior League Songster: A collection of the best songs for the Little Folks. 15 cts. each; \$1.50 per dozen; \$15 per hundred.

Song and Study for God's Little Ones: A collection of Songs, Studies and Services for Primary Classes and Junior Societies; edited by Miss Bertha F. Vella, State Primary Secretary of the Mass. S. S. Association. 35 cts. each. \$35.00 per hundred.

CHAS. R. NAGEE, Agent,

38 Bromfield St., Boston.

STATE NORMAL SCHOOL.

Framingham, Mass.

Entrance examinations, Thursday, June 21,

Wednesday, Sept. 6, beginning at 9 A. M. For circulars address

ELLEN HYDE, Principal.

## EAST MAINE SEMINARY.

Bucksport, Maine.

Rev. A. F. Chase, Ph. D., Principal.

Spring Term opens Tuesday, March 13.

College Preparatory, Scientific, Academic, Normal, Art and Musical Courses. Military Tactics, Business College, with first-class instruction. Location unsurpassed. Easy of access by boat or by rail. Terms low. Send for Catalogue.

## New Hampshire Conference Seminary and Female College.

A Coeducational Institution.

SIX years are covered by the studies of the CLASSICAL COURSE: Latin, Greek, French, German, Higher English, and the Sciences.

FIVE years are necessary for the course in Belles Lettres.

FOUR years for each of the following courses: College Preparatory, Latin Scientific, Instrumental Music, and Vocal Music.

THREE years are required for the Medical Preparatory, Legal Preparatory, English Scientific, Industrial Science, and Art Courses.

TWO years in Eloquence and the Study of Expression.

ONE year for the Commercial Department.

Health. Pure air, spring water, the best of sanitary arrangements, regular habits, good board, and a Christian home, leave little to be desired as means for promoting good health.

Two Hundred Dollars a year pays for tuition, board, laundry, room-rent, and steam heat.

Fall Term opens Aug. 30, 1894.

Send for a Catalogue to the President,

REV. J. M. DURRELL,

Tilton, N. H.

## ZION'S HERALD.

Founded 1825.

### SUBSCRIPTIONS.

Per Year, Postage Prepaid, \$3.50

Ministers and their Widows, 1.50

THE DATE following the name of each subscriber indicates the year and month to which it is paid.

DISCONTINUANCES.—Papers are continued until there is a specific order to stop, and until all arrears are paid, as required by law.

SUBSCRIBERS wishing to stop a paper, or change direction, should be very particular to give the name of the post-office to which it has been sent and the one to which they wish it sent.

REMITTANCES may be made by Money Order (post-office or express), Bank Check, or Draft. When neither of these can be procured, send money by Registered Letter.

FOR ADVERTISERS it is ONE OF THE BEST MEDIUMS that can be employed for New England. It has probably 8,000 readers in educated homes. Cards with advertising rates sent on application.

Specimen copies free.

All letters of Remittances, or relating to Renewals, and Subscriptions, and other Business Matters connected with the paper, should be addressed to

A. S. WEED, Publisher, 306 Bromfield Boston, St.



## Review of the Week.

Tuesday, May 29.

- Thousands dying by cholera in Canton.
- Wakefield celebrates its 250th birthday.
- New England woman suffragists convene; Mrs. Julia Ward Howe elected president.
- Mr. Gladstone rapidly recovering from the effects of the operation on his eye.
- Sweeping changes in the War Department, Washington; virtual reorganization; the force of clerks reduced nearly one-half.
- The Norwegian liquor-system bill amended and passed by the Massachusetts House.
- Bituminous coal becoming very scarce owing to the miners' strike.
- Hon. Stephen Salisbury offers the city of Worcester a site for a city hall and \$100,000.
- Wool schedule of the Tariff under discussion in the Senate.

Wednesday, May 30.

- M. Dupuy succeeds in forming a cabinet for France.
- Germany formally protests against the Anglo-Belgian arrangement in Africa.
- Striking miners in Ohio try to obstruct railway traffic and to close mines.
- Capt. Mahan, commanding the U. S. S. "Albatross," to be made a Doctor of Civil Law by Oxford.
- The lumber schedule of the Tariff bill under discussion in the Senate; the House discusses the bill proposing to repeal the tax on State bank circulation.
- The woman suffragists of New York have over 200,000 names to a petition asking for equal suffrage.

Thursday, May 31.

- Freshets in British Columbia, Washington and Oregon cause loss of life and great destruction of property.
- Turbulence continues in the mining districts; Gov. McKinley calls out troops in Ohio; Gov. Pattison issues a proclamation in Pennsylvania.
- Two bombs exploded in Rome.
- Freight trains collide near Sharon Heights; three men killed.
- A train on the Wisconsin Central wrecked by a switch which had been tampered with; 6 killed, 15 injured.
- Big fire in Arlington; ice house and other buildings destroyed; loss, over \$50,000.
- Memorial Day almost universally observed. Gen. O. O. Howard the orator for E. W. Kinsley Post 115.
- Paul Bourget the novelist, and Albert Sorel the historian, elected members of the French Academy to fill vacancies caused by the deaths of MM. Ducamp and Taine.
- The total deficit of the national treasury at the end of the fiscal year estimated at \$78,000,000.
- Excitement and disorder at Sofia because of the cabinet crisis.
- The entire business section of Pueblo, Col., under water; several people drowned.
- Premier Dupuy outlines the policy of the new French ministry.
- The national Senate adopts a resolution of non-interference in Hawaii; Mr. Sherman speaks on the Tariff; the Sugar schedule reached.
- Meeting in London of the Thirteenth Triennial International Conference of the Y. M. C. A.

Friday, June 1.

- Paul Bourget the novelist, and Albert Sorel the historian, elected members of the French Academy to fill vacancies caused by the deaths of MM. Ducamp and Taine.
- The total deficit of the national treasury at the end of the fiscal year estimated at \$78,000,000.
- Excitement and disorder at Sofia because of the cabinet crisis.
- The entire business section of Pueblo, Col., under water; several people drowned.
- Premier Dupuy outlines the policy of the new French ministry.
- The national Senate adopts a resolution of non-interference in Hawaii; Mr. Sherman speaks on the Tariff; the Sugar schedule reached.
- Meeting in London of the Thirteenth Triennial International Conference of the Y. M. C. A.
- A rebellion in Korea; lives of Americans threatened; the U. S. S. "Albatross" ordered to Chemulpo.
- New York business men hold a meeting and protest against the income tax.
- Wellesley College celebrates "tree day" with great enthusiasm.
- Hiram Maxim invents a bullet-proof cuirass which stands a test successfully.
- Securities worth \$1,000,000 found in a house in Poughkeepsie where a miser died.
- Supreme officers of the Iron Hall indicted at Philadelphia.
- Two Colorado mining towns swept away; more than two thousand families homeless in Fraser River valley.
- Both the English and the Hawaiian governments despatch steamers to seize Necker Island, heretofore considered by Hawaii as belonging to her.
- M. Casimir-Perier elected president of the French Chamber.

Monday, June 4.

- The ear works, with other property at Lacombe, N. H., burned; loss, \$900,000.
- Gen. Neal Dow greeted by 10,000 enthusiastic admirers at the International Temperance Convention on Staten Island, N. Y.
- In San Salvador the government troops were defeated, with the loss of 600 soldiers; President Esca resigns in favor of Bonilla.
- The treasury gold reserve again reaching a low point.

A fire in St. John, N. B., destroys \$200,000 worth of property.

Jubilee sermons in connection with the Y. M. C. A. Conference held in 1,400 churches in London.

The phenomenal increase in the circulation of the *Boston Journal* makes it necessary that the mechanical facilities of the establishment be increased to the most satisfactory limit. Announcement is made, in a recent issue, that to meet this requirement of the paper Messrs. R. Hoe & Co., of New York, are under contract to furnish two mammoth presses, "the largest printing-machines made." We congratulate the *Journal* upon its success and the spirit of enterprise which is inspired thereby.

Within the last thirty-seven years many thousands of cases of cancer have been cured by W. J. P. Kingsley, M. D., of Rome, N. Y. Circulars sent free.

## CONSUMPTION.

NEW HAVEN, CT., Sept. 14.  
DEAR SIR: After being treated by several physicians for throat and lung trouble, and pronounced a case of incurable consumption, my sister used Adams' Kidney Balm. She has taken four bottles, her cough is growing less frequent and she feels much stronger. We see a great improvement every day. She has gained six pounds already, and we are all feeling quite hopeful.  
Mrs. M. B. SHAW.

## An Immediate Need.

WE are advised that our Desecrated Home here in Boston is entirely without funds, and needs at this hour \$400. We believe that it is only necessary that the friends of this institution be informed of this necessity in order to secure prompt relief. Let the readers of this appeal remit their offerings at once to Mrs. J. W. Cushing, treasurer, 1877 Beacon St.  
Editor ZION'S HERALD.

## Secretary J. O. Peck.

Rev. C. L. Nye.

WHILE the best and greatest vic in paying tribute to the worth and value of our dead Secretary, let a humble Methodist preacher, one of his own "boys," lay one chaplet upon his grave. Doubtless there are many who, like the writer, were converted under his ministry and are now in the ministry which he so loved and in which he was so eminently successful. Our first acquaintance began many years ago when, a boy, we were just entering Nichols Academy in old Dudley, Mass. It was the spring of '88 that he came and gave us his soul-stirring lecture on "Young Blood." Many a student was then jostled out of the rut of old fogeyism and incited to higher ideals of life. When, a year later, we left home and entered for a while a mercantile house in Worcester, it was natural that we should be attracted to his pulpit. Those were rare days for Worcester Methodism. Dr. C. N. Smith—if we remember correctly—was at old Park St. (now Trinity), Pentecost on Laurel Hill, and other men near by. But it is no disparagement to them to say that the centre of spiritual Methodism was in old Washburn Hall where Dr. Peck held the throne of power. The foundations of Grace Church were being laid, but it was in the hall that he completed his ministry.

We do not recall his sermons so clearly as we do his prayer-meeting talks and exhortations. It was a rare thing in those days if no penitent was forward at the altar each Sunday evening. It was a December night in '89 when, a trembling, penitent backslider, we went to the altar at his invitation. We shall never forget that prayer nor that spot. He seemed to get hold on heaven, and you could actually have a physical sense of its power as it came down. From that hour we never left our Master's service. He always kept his eye and hand on the young people. Out of that little company two ministers, at least, have gone out. We well remember Bro. "Jimmie" F. Allen as a fellow boy of those far-off days.

Dr. Peck always remembered his "boys." After his removal from Worcester we never saw him again until 1885. On a visit East we called on him in his study at New Haven. He was the same loyal, hearty friend as of yore, and greeted us with affectionate welcome. Our next meeting was at the session of the Missionary Committee in Kansas City soon after his election. We were startled at his changed appearance. He had passed through the terrible ordeal of affliction in the sudden death of his wife at Brooklyn. He had aged and broken so that we felt a pang of personal bereavement. He still had a greeting for his "boys." At the Omaha General Conference, and last fall at our own Conference, we met him again. He led the morning prayer-meeting one day at our last Conference. The meeting was one of great and lasting blessing. He impressed all with the piety and the devotion of his life and character.

And now he is dead! But such men never die. He still lives in many lives, and some of us will redouble our energy and be inspired to nobler sacrifice because he is gone. When he was in Brooklyn some one remonstrated with him for working so hard. "Then join in and help," said he; "for this work must be done." This was characteristic of the man. He died in the harness. He worked to the end. Rest in peace, honored hero! May earth be yet enriched with others like thee! May the mantle of this Elijah fall on some worthy Elisha!

Mt. Airy, Iowa.

## REMINISCENCES OF EX-GOVERNOR R.

N. S. BERRY.

Rev. O. W. Scott.

IT was with a feeling of special regret that I read of the death of ex-Governor Berry. For twenty years I have known and admired him. Our acquaintance began in 1872, when the New Hampshire Conference convened at Bristol. I was fortunate in being entertained at the residence of his son, Hon. William A. Berry, which the Governor made his home. Gilbert Haven, the editor of ZION'S HERALD, was also entertained at Mr. Berry's. To be with two such men as the governor and editor under the same roof at the same time, was an entertainment of the first class. But I am anticipating.

Gov. Berry had a retentive memory, and was a remarkable impersonator. He had often heard Father Taylor, "the sailor preacher," and, according to Editor Haven, he imitated him to perfection. Gov. Berry would repeat long passages from the discourses of Father Taylor, and while doing so would stand in the centre of the room and give inflection, expression, and gesture so perfectly, that Haven would say, if he could not see him, he would surely think it was Father Taylor himself. Gov. Berry's face was very mobile and his voice exceedingly flexible.

While stationed at Haverhill, Mass., in the fall of 1872, I secured the presence of Gov. Berry at a temperance meeting in our church, desiring him, especially, to give the history of his organization. "The first temperance society in New Hampshire in his ten-year in 1836." He did so, recounting the number of barrels of older and gallons of whiskey it took to "raise" the building, and the extra quarts it required to put the ridge-pole on! Then came a fight among the half-drunken workmen, ending in bruises and blood. Then came the employer's proposition to form a "temperance society" next morning, the unanimous assent to the proposition by the workmen, and the maintenance of the same so long as the tannery was continued. Through his long life Gov. Berry remained a staunch, outspoken total abstainer.

On one occasion, in conversation, the Governor recounted to me his experience, at times, as "war governor." At a certain period, especially, when President Lincoln was urging the New England governors to speedily fill and forward their quotas of men, Gov. Berry said that he became so nervous and anxious that "sleep left his eyes, and slumber his eyelids." But when those seasons would come, he would rise, kneel by his bedside, and ask God to relieve him of the fearful strain, and after prayer he would "retire again and fall asleep, and sleep like an infant." Our distinguished and devoted friend believed in prayer, offered it, and rejoiced in God's answers.

A year ago I wrote to him, congratulating him on his advanced age and comparative good health. His answer was prompt and characteristic, breathing a perfectly trustful spirit, ready to remain a few days longer if God willed it, or

## WESLEYAN ACADEMY.

Wilbraham, Mass.

The Fall Term of 78th year opens  
September 19, 1894.

For Catalogue and any information write

Rev. WILLIAM R. NEWHALL,  
Principal.

## BAY VIEW HOUSE,

Ferry Beach.

The Coast of Maine has become noted as the great resort in summer for those seeking pure air and ozone breezes to recuperate their exhausted energies. With its long stretches of hard, sandy beach, its bold bluffs of rocks making into the sea, its inlets and covey nooks, woodlands and green fields, it is justly termed the "Garden of Eden," by all tourists and pleasure seekers.

In one of these pleasant, cozy nooks is located the BAY VIEW HOUSE, which has been a popular resort for the last fifteen years.

It is located within three hundred feet of high water mark, making a unique feature by uniting the velvet green of the lawns with the white sands of the beach.

The BAY VIEW is perfect in all its appointments, rooms singly or en suite, well ventilated, with fine views; rooms are all carpeted, well furnished, good springs on beds and hair mattresses; the corridors are wide and airy.

It has all the modern improvements, with abundant supply of pure spring water. Sanitary conditions perfect and well arranged.

Check all baggage to Old Orchard Beach.

The BAY VIEW has been under the same management for ten years past, and will continue the same in the future.

The proprietors take this opportunity of assuring their old friends and patrons of their appreciation of many favors in the past, and trust by giving their personal attention to the comfort of their guests, to continue to receive their patronage in the future, as well as to meet the approbation of all new patrons.

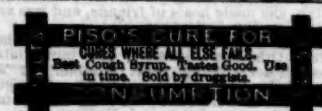
All letters and telegrams asking for information, rates and diagrams, promptly and cheerfully answered.

Special prices will be made to parties who wish to make arrangements for a stay of six or eight weeks or longer.

Address,

E. MANSON &amp; SON,

Proprietors and Owners,  
Saco, Me.



ready "to depart and be with Christ, which was far better."

Governor Berry was a grand, capable, Christian gentleman of the "old school," one of that class that are too rapidly taking their departure. Truly, it can be said of him, changing the tense, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

Willimantic, Ct.



A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.

Royal Baking Powder Co.,  
100 Wall St., N. Y.

## SEA VIEW HOUSE.

Old Orchard Campground.

J. M. WOODBURY, Proprietor,

Board by the day or week.

## COTTAGE AT WILLIMANTIC

FOR SALE. New. Well built. Best location. Seven rooms. Apply to,  
E. F. SMITH, Nantasket, Mass.

## FOR SALE.

Cottage on Thomson Avenue, Asbury Grove. Well built, commodious, in excellent repair. No other cottage on the grounds so well furnished. Every door and window screened. Cottage and contents well insured.

Address, - Rev. George A. Crawford,  
Woburn, Mass.



H. F. Deane & Co. Dept. No. 6, Columbia, O.

**EASILY CURED**  
Hill's Double Chloride of Gold Tablets will cure any case of Morphine, Liquor or Tobacco Habit in from three to ten days. Can be given in tea or coffee without the knowledge of the patient. Testimonials sent free. For Sale by all Druggists, or sent on receipt of \$1.00.  
THE OHIO CHEMICAL WORKS, Lima, Ohio.



BUY DIRECT AND SAVE DEALER'S  
\$12 AND AGENT'S PROFITS.  
Buy our Oxford Road Bicycle, suitable for either sex, made of best material, strong, substantial, accurately adjusted and fully warranted. Write to-day for our large complete catalogue of bicycles, parts, repairs, etc., etc.  
J. J. HOLLMAN & CO., Ltd.,  
222 Wabash Avenue, - CHICAGO, ILL.



THE SELF-IMPROVING  
TEACHER'S BIBLE  
The only one of the kind in the world.  
NOW READY.  
Large clear type; New Added Hints;  
fine paper; durable binding. Address  
A. J. HOLMAN & CO., Ltd.,  
PHILADELPHIA, PA.

## DEER PARK AND OAKLAND

ON THE CREST OF THE ALLEGANIES  
(MAIN LINE B. & O. R. R.)

SEASON OPENS JUNE 23d, 1894.

Rates, \$60, \$75 and \$90 a month, according to location. Address  
GEORGE D. DESHIELDS, Manager,  
Cumberland, Md., up to June 10; after that date, either Deer Park or Oakland, Garrett County, Md.

## SUMMER VACATION

Among the Lakes and Mountains of

## VERMONT.

There is no section in the Country that possesses such DELIGHTFUL SCENERY. Its MOUNTAINS are GRAND and BEAUTIFUL. Its FORESTS are as health giving as the ADIRONDACKS, and its RIVERS and LAKES CHARMING. The PICTURESQUE SHORES OF LAKE CHAMPLAIN afford delightful sites for COTTAGES and CAMPS.

## The Central Vermont R.R.

Presents the beauties of the above in a New Illustrated Pamphlet entitled "SUMMER HOMES AMONG THE GREEN HILLS OF VERMONT AND ALONG THE SHORES OF LAKE CHAMPLAIN," containing a selected number of the best family homes for the entertainment of Summer Guests. Prices, \$4 to \$10 per week. Also, list of best hotels, with description and rates.

MAILED FREE ON APPLICATION TO  
T. H. HANLEY, JR. R. F. No. 1, or R. W. CROOKING, G. F. A.,  
200 Washington St., Boston. 24 Adams St.,